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College of Physicians and Surgeons

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INTRODUCTORY.

I hope you will pardon me for being so personal, but it all has a direct bearing on my paper.

My grandfather was an exceptionally good man, a devoted Christian, was a class leader, and an active worker in the Methodist Episcopal Church at _____, N. J. He never drank, smoked, nor used profane language, and never lost his temper to my knowledge. He would never allow a meal to be cooked in his home on Sunday. He lived close to God, and abided by His spiritual laws.

My mother (his daughter) is one of the best mothers that ever lived. She is the embodiment of love itself. I have never known her to do or say one thing that is not consistent with a perfect Christian character. She sacrificed and struggled and brought up her five children close to God.

My father has been a local preacher in the M. E. Church for 35 years, and is now an ordained minister.

My brother is an ordained minister; a member of the New York Conference of the Methodist Episcopal Church. I was brought up in the Methodist Episcopal Church. When a boy attended Sunday School, prayer meetings and Church services, was mischievous, but had a good heart, and was morally clean. As a young man I led a clean life, did not smoke, drink nor indulge in any immoral practices, although I went with boys who smoked, drank and were immoral. When I was seventeen I remember going into a saloon with them and would not even go up to the bar and have a glass of soda, but stood up against the wall as far away from the bar as I could get. Every night when visiting one of these boys I got down on my knees and prayed in spite of the jeers and sneering remarks that my devotional exercises invariably brought forth.

I entered Columbia University when I was twenty, and was graduated when twenty-two. I worked very hard six days in the week, but never opened a book on Sunday, and continued to live a clean life, and all through my college days never smoked, drank or indulged in any immoral practices, and when I came up for examination I prayed to God and promised if He would permit me to graduate I would never refuse to answer a call, no matter how poor the patient or whether I was paid or not. I graduated without a single condition, and have kept that promise except in two instances; once when I was sick and did not feel able to go but provided another doctor, and again when a man came to my house in the middle of the night and he acted so queerly I thought him drunk.

As a child I was willful and hard to manage, and would lie abed as late as I possibly could and have a late breakfast, eat it hurriedly and rush to school, have a light lunch, and after school rush home and down into the cellar and would eat hot home-made bread or cake and honey, sometimes half a pound of honey at a time; or again would go to the store and get a lemon pie and eat the whole pie and sometimes dispose of an entire bunch of bananas.

When I was nineteen I entered a drug store to study medicine and while there ate candy and drank chocolate cream sodas until in one instance I actually vomited; as a result I entered college with gastritis and it remained with me not only until I graduated, but for fifteen years after, in spite of the best efforts of our family physician and in spite of the efforts of my professors, or of anything that was in my power to do.

I began practicing medicine and continued to lead a clean life until I met one person whose charms were too much for me. I saw it coming and it was a good while before I was conquered. I continued to go to church, I prayed with all my heart but felt myself slipping so I purchased a ring and had my mother's initials engraved on it with my own and went to her and told her that as long as I wore it I would do no wrong; I thought that surely would prevent me from doing wrong, but it was of no avail. It wasn't a sudden victory or an easy victory. It was a long fought battle, a gradual wearing down of my defenses lasting two years. Why did I fail? Because I was weak physically, mentally, and spiritually. I should have had the right kind of instruction when a boy; how to eat and what to eat and how to take care of my body; and should have had the right kind of instruction from the church when I needed it, but I fell and then I drank to drown my sorrow, for I was about heart-broken, but this continued for only a short time; then Christ appeared to me in a dream, I had not been ashamed to acknowledge Him and He came to me when I needed Him. I can see Him now standing there all in white with a sad but not severe expression on His face and on His left hand there was a multitude of people, among them my mother and my loved ones, and on the right I stood with my evil companion, and Christ said "you must remain away with your evil companion until you have conquered yourself."

This made a lasting impression on me and I conquered myself. Fully a year before I had committed any wrong I told the parent of this young woman that I did not love her and would never marry her.

I thought possibly some of you might want to know what kind of a face I had seen in my dream. Although it occurred fifteen years ago that vision of Christ is still clear in my mind to-day.

I looked over all the pictures of Christ I could find and Hoffman's "Head of Christ" approaches the nearest to it.

The gown should have been in white, the lips are not quite perfect, and the eyes are wholly lacking in the expression that was present in my vision of Christ.

The next vision I had was of a beautiful young woman, tall, regular features, light hair, and grayish blue eyes and with a beautiful character which seemed to be revealed to me. This was the kind of a girl I had always wanted to marry, and I had the impression that she was the girl that I was going to marry if I proved worthy of her. She stood with her back to a pillar banked with palms and I was in evening dress and I naturally supposed it was at a dance. I hunted New York over for five years for that girl, went to every dance that I could, but didn't find her at any of them, and then I asked myself this question, Where would you rather meet your future wife? and I said in church; shortly after that I went to a church reception and met her there just exactly as I had dreamed it five years before, and I married her and she has proven to be all that was shown to me in my dream, beautiful, the most virtuous, lovable girl I have ever known, and our love for each other is a beautiful, clean moral, spiritual, holy love; I have been true to her.

A few years later I had another dream as follows: I had performed a difficult major operation and the wound would not heal (I believe I prayed over this as it was my custom to do) and I was instructed in a dream to make an incision six inches long over a certain region; when I awakened and thought over the dream I decided not to cut as I had been instructed, and tried for over a month to heal the wound, but it would not heal. I finally decided to cut as I had been shown and called in another doctor; he examined the wound and said an incision of about two inches in length would be all that is necessary, and we made that small incision, but it was of no benefit. The wound would not heal, and finally I determined to cut as I had been instructed and enlarged the wound for six inches. At the bottom of the incision I found the cause of the trouble and removed it, and the wound healed in a short time.

Again I had another vision in reference to my work. I was to perform a delicate abdominal operation on a patient in the hospital and on the morning of the operation I had the following dream: The patient was lying in bed. It seemed that I had performed the operation on her. She was conscious, with a smile on her face; across the abdomen was an area six or seven inches in width of a yellowish green color, I said "Gangrene, it is not my fault; all I can do is to put in a tube." This dream immediately before the operation was naturally disconcerting, but I went ahead and performed the operation, and it was very successful. The patient rallied from the operation and was exceptionally well for two days, unusually free from pain, and I was beginning to think my vision was only a dream, but at the end of the second day her temperature started to go up and it climbed steadily up to 102 and 103. I looked her over, opened the wound in two or three places and went down one or two inches, as I naturally supposed there was pus in the wound, but no pus was found. Her temperature continued to go higher; I consulted with other surgeons, but we were unable to come to any definite conclusions. I was greatly alarmed about her, for I knew that if there was not a change within a few hours it meant blood-poison. I went home that night and prayed to God for guidance as I never prayed before. I know now what it is to be in the agony of prayer; then went to sleep and that night had a vision: I saw myself take an instrument and go down into that wound one inch, two inches, three inches—I thought I would never stop—and finally I saw the pus come flowing up. I awakened with the dream fresh in my mind. I don't remember whether I thanked God or not that morning, but I rushed up to the hospital, and after making the necessary preparations, took an instrument and went down into that wound one inch, two inches, three inches, no result; I thought I ought not to go any deeper but remembered my dream and went deeper and the pus came flowing forth and I said, "Thank the Lord," and I put in a drainage tube, and the patient made a beautiful recovery, and was absolutely well and has never had anything but the most gratifying results from that operation, and that was over four years ago.

Six years ago I took in \$5000 in a very short time, and for various reasons I determined to go into Wall Street. I invested in Pennsylvania stock. Shortly after that I had a dream which I interpreted to mean that I was going to lose every dollar I had. My dream came true and I did lose every dollar I possessed. It was the same old story, I couldn't afford to lose that much money. So after operating on a patient, for which I received \$2,000 (includes after-treatment), I went into the market again and soon lost most of that. Then I had another patient, an operative case, for which I received \$1200, and most of that went the same way. I spent so much time watching the stock ticker that my practice began to suffer, and it became necessary for me to borrow, first from my wife and relatives, then from my fellow-physicians and finally from my patients, until I was thousands of dollars in debt; and my health began to suffer and I developed a tubercular infection from which I am suffering to-day.

All the time I was speculating on other people's advice and on my own ideas I was dreaming of numbers. I would see a number in my dream, 127 or 131, and then would find later that my stock would go there, and it would mean a turn and that was the top or bottom for that stock, and then I noticed that when I would have a very troubled dream my stock would go down the next day, and if I had a very bright, happy dream my stock would go up, and I determined to follow my dreams, to gamble on them—which I did. And yet I continued to lose money, while the stock always went where I saw it in my dreams, it made so many turns before it went there that I lost confidence and would change my position and failed to profit by it. To illustrate, I had a dream that the Canadian Pacific would go up ten points in a day; it was then selling at 235. I saw 6- 7- 239- 240- 241. I bought some; it did go to 241 in two or

three days as I had dreamed, but it was the top and instead of selling I held on, and it went down and down and I was closed out at a loss. Again I dreamed that Pennsylvania stock, which was then selling at 119, would go to 115, but I did not sell it short, and the day before it went to 115 I had a dream, that it was my last chance to sell at 119. So I sold 100 shares—I think it was the only sale at that price. That night I had a bad dream and the next morning I was so worried, having only a few hundred dollars left, that I told my broker to cover my short stock at the opening. It opened at 118 3-4 and that very day sold at 115, one of the biggest drops Pennsylvania had made in years.

I have in my possession to-day proof that I dreamed this very thing days before it happened. The proof is in a sealed envelope stamped over sealing wax with a time stamp.

But in August, 1910, I had a remarkable dream; I was in a deep pit filled with paper, like cut ticker tape, and a big man came in to kill me, and I hit him once, twice, three times and killed him, and then I ran out of the pit, turned a corner and saw these numbers, 8- 5- 3-, and Willie, the broker's board boy, was standing near. I interpreted this dream to mean that my Pennsylvania stock, which was selling at about 125 or 130, would go down to 108 and then rally and then go down to 105, then rally and then go to 103, and that would be the bottom price for Pennsylvania stock and the bottom of the stock market.

By this time I was beginning to realize that I had a wonderful power, and was troubled with remorse. I was using this power to gamble with, and determined that at least some good should come out of it. So I wrote out my dream, put it in an envelope, sealed it and took it down to Mr. J. Edgar Leacycraft's office, and wrote on it, "For the Boards of Home and Foreign Missions, not to be opened except in my presence, or on my written authority." This remained in Mr. Leacycraft's care for almost a year.

I sold Pennsylvania short about 112, it went down to 108. I covered my short stock and went long, and it rallied and I sold it short again, and it went to 105 and I covered my shorts and went long when everybody thought I was crazy. It was at the time that war broke out in Europe, July 30th, and I went home very much worried, as I didn't have much money, and had purchased all I could on a 5 per cent margin, but the next morning Germany declared war, and the stock market was closed, and I was saved, and when it did open, after months, the stock opened higher and went to 109. I still held on to my stock, although I was sure it would go to 103, but I had purchased it at 105 and it was ex-dividend 1 1-2 per cent a few days later, so I really purchased it at 103, so determined not to sell it. But it started to go down, and went to 103 and a few shares sold at 102 5-8, and that was the bottom for Pennsylvania stock, and the bottom of the general market; it never sold there again, and is now selling around 120, but I had my dream in 1910.

The day Pennsylvania sold at 103 I went to Mr. Leacycraft's office and asked him to open the envelope, which he did in my office in the presence of one or two members of the Missionary Society; I thought they might have some funds of the society to invest, and if so it might be of value to know when the bottom of the market had been reached. Fool that I was, trying to make the church gamble in Wall Street.

Pennsylvania never sold at 103 again, it continued to go up to 108, then I had a dream in which I saw a big figure—10—and through the cipher saw 114. I knew then that Pennsylvania would go through 110 to 114 and I bought it all the way up and sold it all at 114. Shortly after that, the stock was divided and it sold at 57 1-2 and I dreamed it would go to 60, but did not reinvest, and while waiting for another dream, I became interested in church work, and although living a clean life I experienced a change of heart, saw a new light, and had an overpowering desire to take communion,

and did take communion—the first time in twenty-seven years. Then went down to my brokers and withdrew my money from that inferno, and as I was walking up Wall Street saw old Trinity, and went in and got down on my knees and prayed to God for guidance and help; and I am now using my body, mind and spirit in the service of our Lord and Saviour Jesus Christ, and I don't care where the stock market goes, I am through with it forever.

Now just a few words as to how I came to read this paper to you. About 15 years ago, shortly after I graduated, I commenced to have a troubled dream. It seemed that I had not passed my examinations in physiology, anatomy and the rudimentary sciences, and in my dream I would say, "I have passed in those subjects and have my diploma," but still the reply would come, "You have not yet completed your studying in these subjects." I didn't pay any attention to it, as I had had all I wanted of those dry old subjects, but after a few months the same dream came again, and continued to come again and again for 15 years. And they continued up to about four years ago, then they changed; it seemed that I did not have time to prepare myself in those subjects before the examination, and the later dreams conveyed the impression that it was too late.

And then about three years ago I became interested in Cancer and began studying physiology, anatomy and biology, and then the dreams stopped, and I have not had one since. I continued to study and finally I discovered the real cause of Cancer, and wrote it out about two years ago. And the cause of Cancer seemed to be so intimately connected with man physically, mentally and spiritually that I wrote out in parallel lines, "man physically, mentally and spiritually," and they are here almost as I wrote them two years ago.

About a year ago a cure for Cancer was announced by Dr. Horowitz and I saw the meaning of my dream, so decided it was useless to read my papers on Cancer, and dropped the subject, and again I had the dream and this time it said, "It is not too late to read your paper on Cancer, read it just the same" Dr. Horowitz's cure has since proven to be a failure. So I started in again to study and to prepare my paper.

Now a peculiar thing happened to me when I was in Wall Street. I would occasionally have terrible dreams, terrible impressions; it was like a nightmare, only magnified 50 or 100 times. I simply can't describe them, I never had anything like them before, and when I had these impressions it always portended a loss, and I never knew it to fail. I practically never paid any attention to them, although I knew that it meant a loss for me, nevertheless I maintained my position, and the stock always went down until I lost practically every dollar I had. When I was on the right side of the market I never had these impressions.

Finally the last transaction I made in Wall Street was to sell Canadian Pacific short at about 157, and that night I had that terrible impression and the next morning decided to act upon this impression at least for once, and so covered my shorts at a loss of one point. Canadian Pacific after that went up 36 points. I had at last found out what these terrible impressions meant, and had been trained to act upon them.

I then became interested in church work. I organized a society of young men in the church of which I was a member, and we decided to purchase a stereopticon and moving picture machine and to have entertainmtns in the church, and then I again had that terrible impression, and it continued night after night, and I reasoned I was wrong, and tried to think where I was wrong, as I was out of Wall Street, and then it came to me; I was going straight ahead to turn God's house into a moving-picture theatre; of course I was wrong and I decided not to purchase that machine, and then the terrible impressions stopped.

And then again, our society was going to have a lecture on astronomy with stereoscopic pictures in the church, and again I had that terrible impression, so knew I was wrong again, and had the entertainment outside the church.

Then again when I was planning to make our society of young men a secret society, I again had that terrible impression, and it continued night after night until I determined to remove all its secret features; then it stopped.

And I had that terrible impression when I was writing this paper, and reasoned that according to the Biological law, the church as it is to-day was going to die. By this time no doubt remained in my mind as to what these impressions meant, I was wrong, and I quickly changed my position and line of thought; of course the church isn't going to die—the institution that Christ established He will never permit to die.

And this is one of the ways I have been guided and directed in preparing this paper; changing it when told I was wrong. And all the time I have been preparing it (about six months) I have communed with God and devoutly prayed for guidance and direction, and have been clearly guided and directed in this and in almost everything I do.

For the past six months I have tried to live close to God, and abide by His Spiritual laws. I have strictly observed the Sabbath; I have not used a railroad or surface car or telephone on Sunday, except in two instances—then I did not realize what I was doing. I have eaten no cooked food on Sunday, nor have I eaten any meat during this period. I have continued to practice medicine, but have walked miles to attend my patients, and have not for several months made any charges for services rendered on Sunday. And I know this paper contains the truth, as I have corrected it when shown that I was wrong even as late as last week.

I do not want to create the impression that I consider myself a saint. I know that I am a poor specimen of a man physically, mentally and spiritually.

A year ago I was thousands of dollars in debt, in poor health, almost devoid of self-respect, and through the guidance of my Heavenly Father I am getting well, have gained some of my self-respect, and am almost free from debt.

I have felt that this experience of mine and my paper on Cancer should be read at a conference of ministers of the Gospel and determined to read it at this conference, but naturally hesitated to do such a thing, and one day I went to the bathroom window and looked up into the sky and prayed to God that he would show me a star or an angel, as a sign that I was to go to Peekskill, but no sign appeared and a night or two after that I had a dream and I was at the same bathroom window, looking up into the sky and uttering the same prayer, and up in the sky there appeared not a star, nor an angel, but a throne of many beautiful colors, and up on the right was a beautiful white light, coming from an unknown source, and this has absolutely convinced me that my Heavenly Father wants me to read this paper to you, and this is the reason why I am here to-day.

And I believe this is the way the scriptures were written, and why I believe absolutely that they were inspired.

J EDGAR LEAYCRAFT

658-8TH AVENUE

NEW YORK

TELEPHONE
BRYANT 3481

April 22, 1916.

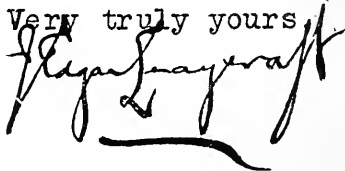
Mr. Robert F. O'Connell,
Mr. Wm. A. O'Connell, New York

Dear Sir:

On April 21, 1914, you left with me a sealed envelope, addressed to the Board of Home and Foreign Missions, in care of Mr. J. Edgar Leaycraft, and on the envelope this request: "Not to be opened except in my presence or on my written authority,—G. E."

Said letter was opened at your request on December 24, 1914, and it contained the following paragraph:

"In August, 1910, I had the above dream, which I interpreted as follows,—Pennsylvania Railroad Stock, which was then selling at about 130 and in which I was greatly interested, would go down to 108 and rally, then go down to 105 and rally, and then go down to 103."

Very truly yours,


MEMBERS NEW YORK STOCK EXCHANGE

MEMBERS NEW YORK COTTON EXCHANGE

NEW YORK

April

Eleventh,

Nineteen-sixteen.

New York City.

Dear Sir:

In accordance with your request we have gone over our old ledgers and find that on July 18, 1913, you sold Pennsylvania short at $111\frac{1}{2}$. You covered in this stock October 23rd at $109\frac{3}{4}$. On October 24th you bought Pennsylvania at $108\frac{1}{2}$ and this stock was sold out November 3rd at 108. On April 16th and May 4th, 1914, you sold Pennsylvania short at about $110\frac{1}{4}$, covering the stock on July 30th at $105\frac{3}{4}$. On July 30, 1914, you went long of Pennsylvania at $105\frac{3}{4}$ remaining long and closing out at 114 and $114\frac{1}{2}$. In September, 1915, you bought additional amounts at $109\frac{3}{8}$, $109\frac{7}{8}$, $110\frac{7}{8}$, $112\frac{1}{8}$ and $113\frac{7}{8}$, selling out this stock in September, 1915, at 114 and $114\frac{1}{2}$.

Yours very truly,

Per, *ENL*

This is unquestionably the first time on record that a man has dreamed of the movements of a stock, acted upon it, made money by it, and has been able to scientifically, indisputably prove it.

Now I wish to have you consider for a few moments some of the body functions.

EFFICIENCY.

In some respects the automobile admirably illustrates the human body. The cylinders represent the muscular system where the power is produced and the heat generated. The cooling system represents the circulation which carries the heat from the muscles or cylinders to the surface of the body to be cooled. The oiling system also represents the circulation, as it carries nutrition to the parts, restoring or preventing waste. The ignition system represents the nervous system. It is an electrical impulse that ignites the gasoline, causing its oxidation, and the impulse that causes contraction of the muscle is also probably electrical in its nature, and possibly an actual spark that causes ignition and oxidation of the carbo-hydrate in the muscle cell. Now if an automobile doesn't get the right kind of food, or sufficient food, there is lowered efficiency; if it gets too much food the cylinders become carbonized, and lowered efficiency results; or if the electrical impulses are not quick, sharp, of high frequency, if they are slow, intermittent, of low frequency, there is lowered efficiency.

It is the same in the human body. The nerve impulse is made up of thousands of smaller impulses, and they must be frequent, sharp, almost continuous, or we get lowered efficiency. If the cleaning system or elimination is not good, lowered efficiency soon results. These are physical laws and they must be observed, and if one is broken low efficiency results. It is exactly so with the human body. Too much food, improper food, too little food, improper nerve supply, improper circulation, improper elimination bring about low efficiency. These are God's physical laws, and to violate them means lowered efficiency.

We are now making a special study of physical efficiency, and although medicine is not an exact science, we have been able to devise certain tests by which it is possible to determine the efficiency of the human body with almost the same degree of accuracy that an efficient engineer estimates the efficiency of an engine. And we have been surprised to find how few men register an efficiency of over 85 per cent; then there are all percentages below this. We find that this lowered efficiency is brought about by the violation of certain physical laws; either too much food, insufficient food, improper food, insufficient oxidation, lack of exercise, or poor circulation, etc. And it is so in business. An efficiency expert will tell you just where the trouble is; that certain fixed laws of business have been violated, and this violation means low business efficiency. And now you even consider bringing an efficiency expert into the Church. Some are actually doing it, to see what the cause is of your lowered spiritual efficiency, and when you find the trouble you will see that certain fixed spiritual laws have been violated.

THE LAW OF STIMULATION.

Newton discovered the law of the attraction of Gravitation, because at that time the scientific world was studying life physically. I have, at this time, discovered a law that governs life's functions, because we are now studying life functionally.

This law is the law of Stimulation. This law acts the same in every form of life, every kind of life, every sphere of life.

THE LAW IS THAT ALL STIMULANTS, FIRST STIMULATE THEN WEAKEN, THEN STOP, THEN CHANGE, EVERY FUNCTION TO WHICH THEY ARE APPLIED.

FUNCTIONS.

Now I want to speak of one of the most important functions of the body, the heat producing and heat regulating function.

This function is of vast importance, as it enables the body to maintain an even temperature, a temperature of 98.4 degrees, which in ordinary climates is always

above its environment. But the body is able to maintain this even temperature when the temperature registers 50 degrees below zero, as in the Arctic regions, and when it registers 300 degrees above zero, as for instance, when we place a patient in a hot air bath. Here an apple will roast on a patient, and yet his temperature will not go much above 98.4 degrees.

This even temperature is maintained, partly by regulating the heat loss in radiation, by suitable clothing, by evaporation of perspiration, by respiration, etc., but principally by regulating the heat production of the body. Heat is produced in the body almost entirely by one process, oxidation of carbon. Every function of the body seems to depend upon this one process, the burning up of carbon in the form of alcohol, carbohydrates, fats, and proteids, and the production of carbon-dioxide, heat, and work.

The great heat producing element in the body is the muscle cell, both voluntary and involuntary. More than one-half the body is composed of muscle. Here, then, are the great heat generators of the body, equally distributed from head to foot.

When the body temperature falls below 98.4 degrees a chilly sensation is experienced, and a reaction takes place; the blood vessels in the skin are contracted, as Nature doesn't want the blood cooled by radiation, and the blood is rushed to the internal organs where it can be kept warm. But the most important thing accompanying the chill is a stiffening of the muscles, both voluntary and involuntary. This is called muscle tonus. Muscle tonus means contraction. It means that oxidation is taking place in the muscle cell and that heat is being generated there. The process is a nerve impulse, ignition, oxidation, carbon-dioxide, heat, contraction, with the accomplishment of work.

Now, always accompanying this chilly sensation, this muscle tonus, this oxidation in the cell, this functional oxidation, for that is what it is—a functional oxidation—there is a desire for voluntary muscular effort, exercise. It is common knowledge that we want to be active and to exercise when it is cold. When we are chilly we do one of two things; we either exercise actively and get our blood to circulating vigorously, oxidizing carbon and generating heat in the muscles, or we sit quiet, bundled up warm, and hug the fire. We thus either generate the heat in our bodies by internal oxidation, or generate the heat in our stoves and furnaces to warm our bodies by external oxidation.

One is a functional oxidation taking place within the muscle cell, to produce which necessitates a good, vigorous, active circulation; for the muscles must have food material; they must have oxygen in abundance, and the lungs must function to their full capacity. The food is soon consumed and the digestive organs are called upon to supply more; and the eliminatory organs are compelled to function to their full capacity. As a result of this functional oxidation we have a good circulation, good secretion, good digestion, good nutrition, good innovation, good elimination, and perfect function of every organ in the body. Cold then is a stimulant which increases all the body functions.

The other, i. e., external oxidation, is a chemical oxidation and necessitates no activity, no exercise, to produce it. The result is poor circulation, poor secretion, poor digestion, and imperfect function of all the organs of the body.

Now let us see what effect heat has. Heat has just the opposite effect. When the body temperature gets above 98.4 degrees a reaction takes place, blood is rushed to the surface of the body to be cooled by radiation, by the evaporation of perspiration. The heat producing function, that is, oxidation in the muscles, is stopped, and as a result there is no muscle tonus. The muscles are soft and relaxed, and accompanying it there is a disinclination to muscular exertion. We have all experienced this in warm weather, and the result is there is little demand for oxidation, little demand for oxygen and food, and consequently little demand for a good circulation. We

have poor circulation, poor secretion, poor digestion, improper digestion, poor elimination, poor innovation, imperfect functioning of all the organs.

Now the body can stand either of these conditions for a time, but it can't stand either of them constantly, or we get in the first instance (with the cold and functional oxidation) exhaustion. This is a condition we have found to be due to a toxin—a poison in the muscle, produced by using up the muscle itself. This can be brought about by excessive muscular exertion, or by too little food material, or by toxins in the blood, and these toxins are very bad because they cause great weakness, exhaustion, and changed function in the muscles and body in general, leading to general lowered vitality. This, in turn, leads to poor circulation, poor secretion, poor digestion, and auto-intoxication.

In the second instance, heat causes poor circulation and this means poor secretion, poor function of the digestive organs, poor digestion, imperfect digestion, incomplete digestion. We are beginning to realize that this incomplete digestion is a very serious thing, for if the food isn't properly digested it is absorbed into the blood from the stomach in every stage of the digestive process, both undigested and partly digested.

We have found that only completely digested food can be utilized for the body functions, so these food products must be digested in the blood to prepare them for oxidation. This splitting up or digestive process liberates a poison in the blood which affects every cell in the body, causing lowered vitality and improper function of the cell, and the oxidation of the final products causes heat to be generated in the blood outside the tissue cells. This also causes lowered vitality and imperfect function of the cell.

Again if food is incompletely digested it enters the intestine, and there, because of poor circulation and lack of intestinal secretions, it is split up by the ferments and bacteria which are allowed to breed there in increased numbers, and this same poison is liberated there which, as we shall see, first stimulates, then weakens, then stops, then changes every function of the cell. This is auto-intoxication, and this insidious process continuing day after day, month after month, year after year, is the real cause of practically every disease to which the flesh is heir.

The food that enters the alimentary canal and is digested, is absorbed into the blood, but less than one-tenth of this is required for the repair of tissue. The rest is for oxidation and it cannot be utilized except by being oxidized; that is, oxidized in the cell itself; and as our muscles constitute half our body it was intended to be oxidized principally in the muscles, but this requires muscular effort, exercise, work.

Now while physiological oxidation should take place in the cell, and this is called functional oxidation, and requires activity on the part of the cell to oxidize it, we find that oxidation can take place outside the cell. This is not a functional oxidation but it is a chemical oxidation, and food so oxidized is referred to as respiratory food. Nature always selects the easiest way to do a thing, always, and the easiest way is to oxidize the material outside the cell, because inside the cell means cellular activity, means work.

The body is one big cell, and when a man is cold, he doesn't go outside and work, that is, exercise his muscles and generate heat to get warm; no indeed, he chooses the easiest way. He builds a fire or he seeks a warm atmosphere, a warm house. He oxidizes the carbon outside his body, and warms himself in this way, but it is chemical oxidation and not a functional oxidation.

Not only does Nature choose the easiest way to do a thing, but she will always choose the easiest task first, and so does man. When a man is cold he doesn't fill up with food and go out and exercise and get warm that way. No indeed, he fills up with food, but he shovels coal, and builds a fire, and generates steam to get warm.

And he wouldn't shovel coal if he could open a stop cock and get oil or gas to burn; and he wouldn't even go down into the cellar to do that if he could go to the corner of the room and open a stop cock and get steam heat, nor would he do that little if he could touch a button on the wall and get electric heat. Nature will not oxidize proteid if she can get fats, and will not oxidize fats if she can get carbohydrates, and will not oxidize carbonhydrates if she can get sugar, and she will not oxidize sugar if she can get alcohol, and she would not oxidize alcohol if she could get something that would oxidize easier, but alcohol is the most readily oxidized material that we have, and this is the reason why a person who habitually uses alcohol puts on flesh in the form of proteid, fats, and carbohydrates, because Nature generates heat by oxidizing alcohol and spares the fats, carbohydrates, and proteids.

Now you will naturally ask what difference does it make whether oxidation takes place in the cell functionally, or outside the cell chemically. It makes all the difference in the world. To oxidize outside the cell is injurious; first, because it is the easiest way and the easiest way is never the right way. God never intended us to do things that way. It is a violation of one of His natural laws; He intended that every one should do his own work, and that every organ, every cell, should perform its own function. It is an accepted law in medicine that every organ is better for having performed its own function, and when an organ does not function it degenerates.

But the most important reason is that when food is oxidized outside the cell, heat is generated outside the cell, and heat is applied to the cell externally with the result that the cell is stimulated and becomes devitalized and degenerated.

What happens if we take a child, as soon as cold weather comes on, and bundle him up with heavy underclothing, keep him in a warm house, let him hug the fire, or remain all day close to the hot radiator? Why, that child, no matter how careful we are of him, will develop all kinds of colds, Tonsilitis, Bronchitis, Pneumonia, and will become an easy victim to Measles, Scarlet Fever, Diphtheria, Typhoid Fever, and if this continues very long he will die of Tuberculosis. It means that heat devitalizes his whole system, and none of the organs function right; so heat externally applied devitalizes and actually causes degeneration of the cell. Now later I shall explain scientifically how heat actually changes the function of the cell.

This form of oxidation is also a wasteful way. Oxidation is never so complete when it takes place outside the cell, where it is merely a chemical oxidation, and the same thing is true outside the body. When coal is oxidized—burned, there is a great economic loss, for when it is converted into heat and energy only about 30 per cent of the actual energy is generated. This explains why alcohol is injurious.

First: It is the easiest way, and the easiest way is never the right way.

Second: It is wasteful. It is an economic loss to feed the yeast germ with grain to produce alcohol, which is also incompletely oxidized in the blood.

Third: Alcohol is a habit forming drug, a stimulant.

Fourth: Alcohol isn't suitable for functional oxidation inside the cell.

Fifth: Alcohol is very readily oxidized chemically outside the cell, and the body cells are thus heated externally and become devitalized—degenerated.

Now what effect has too little food? Unfortunately, this condition is found among that class of people who have to work the hardest, who must oxidize their food in the muscle cell by hard work. This is good for them, you say; so it is, if it is not too long continued, until toxins are generated in the muscles, and as long as there is plenty of oxidizable material in the blood, but soon the carbonhydrates are exhausted, as they are oxidized first, then the fats, and finally the proteids in the blood, and after the proteids are exhausted, Nature oxidizes the proteid in the muscle cell. This means loss of flesh and strength. This means a weakened muscular system, a weakened vascular system, a weakened nervous system, poor innovation, poor circulation, poor secre-

tion, poor digestion, incomplete digestion, auto-intoxication. So even the poor have auto-intoxication in addition to low vitality, law resistance, and are thus rendered vulnerable to infectious diseases such as Tuberculosis; and to functional diseases such as Heart Disease, Bright's Disease, and Cancer. Then there is another unfortunate condition; those who are poorly nourished are also poorly clad, and live in cold houses, and have to work under cold conditions.

So we find that those who have to work the hardest should be well fed, and should have proteids and fats, a diet free from toxins, should be well clad, should live in warm houses, should not overwork, and what do we find? We find they are being worked to the point of exhaustion, that they live in cold houses, are poorly clad, can't afford to buy proteids and fats, and that their food is usually deficient in quality, lacking in quantity, and in addition frequently full of toxins.

Now what about the rich man? His diet is principally made up of an abundance of proteids and fats, and readily oxidized carbohydrates, such as sugar and alcohol. These should be oxidized in the muscle cell and this would necessitate hard work. The rich man then should work hard, should be lightly clad, should live in a cold house, and sleep in the open air, and what do we find? He doesn't work at all, he is overdressed, lives in a superheated house or apartment, and as a result oxidation takes place in the blood, outside the tissue cells. The cells are overheated, and we get imperfect function, lowered vitality and early degeneration of the cells, Heart Disease, Bright's Disease, Tuberculosis and Cancer.

Again you may ask, if heat is so injurious, why isn't the heat generated during functional oxidation inside the cell injurious? In the first place the regular functioning of an organ is never injurious if not carried to excess. But it is principally due to the fact that there is at the same time a good circulation; there is activity in the nervous and vascular systems, and every organ, every function of the body is stimulated. There is an active circulation, a rapid change of material, and the overheated muscle cells are cooled by the blood of lower temperature. The overheated blood is rushed to the surface of the body, and is there cooled by radiation and evaporation, and the normal body temperature is thus maintained. At the same time every organ in the body is functioning as God intended it should.

When oxidation takes place outside the cell there is no functional oxidation, no activity in the muscle, no active circulation, and the cells are heated externally, and because of the sluggish circulation, the heat is not readily removed, and the cells are chronically overheated, and are thus devitalized.

It is a violation of God's natural laws for us to oxidize our food otherwise than functionally. It is a violation of God's natural laws for us to overheat our bodies, to overheat our tissue cells. Heat, I believe, is an agency of the devil himself.

DIET.

Now I want to ask your attention for a few moments to that very important subject, Diet.

PROTEIDS.

Our diet should consist of Proteids, Carbohydrates, and Fats. The animal proteids are found in meat, eggs, milk, and cheese. The vegetable proteids in legumens, cereals, and nuts.

It has been found that proteid, whether from animal or vegetable food, contains a distinct active poison.

If we take a hypodermic syringe full of white of egg and inject it into the veins of a rabbit nothing happens, but at the end of two weeks if we inject the same rabbit with another syringe full of white of egg the animal dies in a few hours, apparently from the effects of a powerful poison.

What happened in the first instance was that a foreign undigested proteid found entrance into the blood and the blood was unprepared to digest it. Now while the first injection was apparently without effect, in reality it had a most profound effect.

The undigested proteid coming into contact with the body cells irritated them, stimulated them to produce a digestive substance, a ferment to digest it and prepare it for destructive oxidation, and for elimination. The ferment was slowly generated and at the end of fourteen days was fully developed.

What happened after the second injection was that the foreign undigested proteid was immediately split up by these ferments and the poison which the proteid always contains was liberated in the blood and the animal died. This animal was what we call "sensitized" to this special proteid. This sensitized condition is what we call anaphylaxis, and what the animal died of was anaphylactic shock.

It died because the undigested proteid found entrance into the blood, and because the ferment in the blood split up the proteid in such a way as to liberate the poison which the proteid always contains.

It is an abnormal condition for undigested proteids to find entrance into the blood, and when it does the body cells are irritated or stimulated by it to produce a ferment to destroy it. But it is a defensive ferment, and a defensive process.

Now native proteid when taken into the stomach is not primarily a poison, and it is not, under normal conditions, split up in the stomach by the ferments as it is in the blood, but is converted into a peptone, and the stages of digestion are these; first, native proteid, then acid albumen, primary albumoses, secondary albumoses, lastly peptones. We have seen that native proteid when injected into the blood will sensitize, will poison; so will albumen; so will primary albumoses; secondary albumoses only slightly; but peptones will not sensitize at all, will not poison, will not stimulate; and thus the more advanced the stage of digestion the less the products of digestion will sensitize; the less they will stimulate; the less they will poison.

If anything interferes with digestion it is found that proteids are absorbed into the blood in every stage of the digestive process, although the more advanced the process of digestion the more readily are they absorbed, and the less harm they do. When they are absorbed into the blood they sensitize, they stimulate, they poison—all except the peptones, which are non-sensitizing, non-stimulating, non-poisonous.

This means that if we take proteid into the stomach, and it is not perfectly digested, completely digested, i. e., converted into peptone, it becomes a rank poison. And in order to have perfect digestion we must have a perfect circulation, and in order to have a perfect circulation we must have regular, uniform, systematic, general exercise in the open air.

No matter how undigested proteid enters the blood, by injection under the skin, or into the veins, or by absorption from the stomach, from the intestines or from the rectum, it will sensitize the animal to that proteid, and if anything interferes with perfect digestion such as gastric juice poor in quantity or quality, or a poor appetite, or overeating, or bolting food, then undigested or imperfectly digested proteids are absorbed into the blood, and they then stimulate the body cells to elaborate a ferment, which splits them up and liberates their poison, and, as we shall see later, this poison itself is a great stimulant. Not only that, but after these products are split up they must be oxidized, and it is a chemical oxidation, not a functional oxidation. This causes heat to be generated outside the cell, which first stimulates, then weakens, then stops, then changes the cell functions following the law of stimulation.

Now this is so, no matter what form of proteid we use; milk, eggs, meat, cheese or vegetable proteid from legumens, cereals, or nuts. But it is a peculiar thing that if an animal is fed constantly on a vegetable proteid, you cannot sensitize or stimulate the animal with that proteid no matter how introduced into the blood. But if the animal

is fed constantly on an animal proteid, you can still stimulate or sensitize the animal with this proteid.

We at one time thought that undigested proteid could not enter the blood. We now know that it can, and that it does continually if digestion is not perfect. Undigested animal proteids are more readily absorbed than vegetable. The latter are of a colloidal nature and do not readily pass through animal membrane, and also because they have a considerable amount of cellulose which keeps them intact. The vegetable proteids are also harder to digest, and consequently need a more active circulation. This means more exercise.

Milk heated to 140 degrees, or meat to 300 degrees, loses its poisoning power, but does not lose its power to stimulate or sensitize, so raw meats are more stimulating than well cooked meats.

This poison of the proteid is almost identical with Bi-iminazolyethylamin, and is a very definite poison. It is similar in its action to alcohol. In small amounts it stimulates, and stimulates every function of the body, and causes an elevation of temperature, and by regulating the amount of proteid injected into the blood, and the frequency of the injection, any degree or kind of fever can be produced from 100 degrees to 105 degrees, continuous or intermittent, for days or weeks at a time. But in large amounts this poison is a powerful depressant causing death by cessation of all the vital functions of the body. It follows out absolutely the great law of stimulation. It first stimulates, then weakens, then stops, then changes. This is demonstrated in animals poisoned with it. There is first great activity on the part of the animal, then it is quiet, then paralyzed, then it has convulsions. And this poison lowers the temperature just as alcohol does, by paralyzing the vasomotor nerves, and causes death in much the same way.

Normally, undigested or partly digested proteids are not split up in the stomach, and their poison liberated there. But they are in the intestinal canal, and either through the action of special ferments as erepsin, or the ferments of the blood which are very diffusable, or through the action of putrefying bacteria, the proteids, albumoses, and even peptones are split up in the intestines and their poison liberated, for Bi-iminazolyethylamin, the poison of the proteid, or its allied products, may be found in every inch of the mucous membrane of the large and small intestine in life and after death. This means that we are insidiously, continuously absorbing this poison, which in small amounts stimulates us and induces a slight fever, and causes the heart to beat hard. And in large amounts causes weakness, depression, and exhaustion. This is real auto-intoxication, and you can take Metchnikoff's Bulgarian Bacilli until you are filled to the teeth and it will not stop it. And it explains why one living on a vegetable diet does not readily tire, does not feel stimulated by his food, and can do three times as much work as one living on a meat or mixed diet. It explains why the latter tires easily unless he works hard, and why his heart beats hard, and why he has an afternoon temperature, and why he feels the need of stimulating food and drink, for Bi-iminazolyethylamin is a stimulant, and all stimulants are habit forming. Meat eaters have a meat habit and a craving for meat and stimulants. But a habit can be created from any food.

Habit is simply the elaboration of a specific ferment, at a specified time, for a specified purpose, and a craving is the accumulation of those ferments in the cell or blood, which creates the desire for the specific stimulant that activates them.

This only proves scientifically what we have always known, that meat is a powerful stimulant, and at times can become a rank poison.

Proteids, particularly animal proteids, stimulate, and stimulate in three ways. They stimulate first by irritating the cells to elaborate a ferment; second, by having a stimulating poison liberated in the blood; and third, by having oxidizable material

that must be burnt up, thus stimulating by heat, and stimulation, as I will show you, causes degeneration.

To avoid poison and stimulation by proteid we must either work hard or eat the kind of proteid that does not stimulate, that is not readily absorbed undigested, that is not readily split up in the intestine, that does not readily ferment. That proteid is vegetable proteid found in cereals, legumens, and nuts.

Parenteral digestion, that is blood digestion of proteids, carbohydrates, and fats, is an abnormal, a pathological condition; it is an acquired function, a defensive process; it is almost constantly going on and it is steadily increasing. It means our food is becoming more and more a blood food instead of a cellular, a functional food. This causes stimulation, and constant stimulation by heat and poison and an unnatural life, means changed function; first, stimulation, then weakness, then cessation of function, then changed function, and the change is degeneration. As a result our tissues are becoming weaker, and we are more susceptible to such diseases as Heart Disease, Bright's Disease, and Cancer. We are more vulnerable to infection, and easily get blood poison, Appendicitis, Pneumonia, and Tuberculosis. And our tissues being weakened, we are developing with alarming rapidity such conditions as Ptoisis, i. e., falling of the stomach, intestines, kidneys, and the pelvic organs frequently rendering operation necessary, and when called upon, these organs and tissues fail to function properly.

This is well illustrated in child-birth. The tissues contain elastic fibres, and should stretch somewhat like a rubber band. Now when rubber does not function properly it does one of two things. When it stretches it tears, or after stretching it fails to return to its former position. That is exactly what happens in child-birth. The tissues when not functioning properly, do not stretch before the oncoming head, and they tear; or if they do not tear, they stretch, but fail to return to their former position. This means an operation for repair, and let me tell you, a woman is never the same after being torn. You can't ever restore the parts to their natural condition. It means displacement, chronic inflammation; and chronic inflammation means chronic irritation, chronic stimulation, changed function, tumors, cysts, cancer, etc. It means chronic invalidism. It means an irritable, crabbed, cranky, nervous, hypersensitive, hysterical, melancholy woman. It means a woman incapable of bringing a normal child into the world, incapable of properly nursing a child, incapable of doing justice to her family, incapable of making her husband happy. He and the children are driven into the street, and immorality, sexual diseases, and divorces are the result.

Again the imperfect function of these organs is seen in the increasing use of the forceps. The organs haven't the power to force the child into the world, and women are demanding early forceps, chloroform and twilight sleep, and all the other easy ways.

It is again illustrated in abortions. When a woman has an abortion the uterus should empty itself. But here it doesn't function properly, the dead fetus remains in the uterus and we have to go in and dig it out, or the patient dies of blood poison. This is becoming more prevalent, and these conditions are seen particularly in women who have had the stimulation of a business life, or are subject to the stimulating influences of an unnatural home life. Stimulation first stimulates, then weakens, then stops, then changes, and the change is degeneration. How far are we going to permit them to go?

Now I want to give you some reference from scientific works, mostly from Vaughan.

Milk will sensitize; eggs will sensitize; blood serum will sensitize when forcibly fed by the stomach or rectum, showing that in part at least, these substances are ab-

sorbed into the blood unchanged. But this is not the case with starving animals, showing that when digestion is complete or perfect, no proteids are absorbed.

Ferments remain in the cells until stimulated by the proteids in the blood. They are evidently generated as a regular function after once developed, i. e., elaborated at a specified time.

Bi-iminazolyethylamin is a stimulant, and if continued, changes the function of every cell and every function of the cell, but it has a predilection for certain organs, e. g. the Thyroid Gland, which controls cell growth, i. e., that exercises physical control. And the brain—we all know that stimulants have a predilection for this organ which exercises mental control of cell growth.

Bi-iminazolyethylamin is a toxic stimulant, a habit forming drug.

Bi-iminazolyethylamin is a stimulant of the alcohol type, both acute and chronic. Bi-iminazolyethylamin is the principal stimulating part of the proteid, acting on every cell of the body, but it has predilection for certain cells.

The nitrogen metabolism in anaphylactic shock is greater than the nitrogen content of the sensitizer, showing the great stimulating power of undigested proteids. They stimulate every cell in the body to greater nitrogen destruction than they are able to restore.

In parenteral digestion there are the following sources of heat:

First: The unaccustomed stimulation and consequent increased activity of the cells which supply the ferment.

Second: The cleavage of the foreign proteids.

Third: The irritation or stimulation of the tissue cells by the liberated proteid poison.

Fourth: The extracellular oxidation of the end products, all unnatural sources of heat.

It is the constant, continuous, insidious entrance of undigested and partly digested proteids into the blood that causes stimulation and changed function of the cell and body.

The specific parenteral proteolytic ferments are not normal products of the body cells, but are brought into existence under the stimulation of foreign proteids in the blood in large quantities.

The entrance of proteids into the blood in large amounts is an unnatural, a pathological condition.

It has been found that as the proteids advance in the stage of digestion, the less power they have to sensitize. This means the less a food is digested, the more sensitizing it is, the more stimulating it is, the more poisonous it is.

The peptones and amino-acids which result from the ultimate digestion of proteids are not stimulating, are not poisonous.

Meat is a poison to everyone but the laboring man, and he doesn't need it, because he works hard, and can digest the vegetable foods which require, as a rule, an active circulation to digest them.

Vegetable proteid is slower and milder in sensitizing, i. e., less stimulating than animal proteid.

Heating the proteid coagulates it and renders it less absorbable, and if heated high enough (200°) its sensitizing properties are destroyed.

Anaphylactic shock is the end of the process of parenteral digestion of proteids; the beginning is stimulation.

Some proteids are absorbed unchanged, some partly changed, some completely changed.

Proteids will be absorbed unchanged if there is:

First: Lack of Gastric Juice.

Second: Forced feeding and over feeding.

Third: No physical demand for food. (Absorption does not take place in starving animals, showing urgent demand and complete digestion.)

Fourth: Poor appetite.

In other words, poor circulation causes imperfect, incomplete digestion, and results in absorption of undigested and incompletely digested proteids, which sensitize, which poison, which stimulate, which weaken and change the body functions.

Proteids contain a poison, but it is not normally liberated in the blood. When proteids first enter the blood, and come in contact with the body cells the latter are unprepared to digest them; but that function is gradually acquired.

The ferments of generation are undoubtedly elaborated or built up in the nucleus as this is the seat of inheritance and of constructive metabolism,—synthesis.

Some ferments are intra-cellular, some are on the surface, some diffuse into the surrounding medium; others widely diffuse into distant parts of the body. Some are very diffusible and will pass through a filter.

If proteids are not promptly absorbed in the small intestine putrefaction takes place. Proteids that escape digestion and absorption undergo putrefaction in the large intestine.

FERMENTS.

Ferments are complex bodies elaborated by living cells for some specific purpose. There are several kinds of ferments:

First: The ferments of conversion. We are familiar with these ferments as they convert proteids into peptones, starch into dextrose, etc.

Then there are the oxidizing ferments; food can't be oxidized without the aid of oxidizing ferments to activate the process.

Again there are the destructive ferments, the defensive ferments; these are represented by the proteolytic ferments of the blood generated in sensitized animals, that split up proteid and liberate its poison.

There are also the constructive ferments; these are undoubtedly located in the nucleus of the cell, and some cells are known to be able to build up proteids out of inorganic elements and probably the body cells are able to do the same thing, although we have always believed that we did not possess such a function.

Then there are the ferments of generation. These are also defensive ferments.

Every cell has a ferment of generation, a reproductive ferment, that through the process of evolution of ages, has formed a habit of functioning at a specified time. This is subject, however, to outside stimulation, when its function may be temporarily increased, but owing to the influence of the brain exercising mental control, and the thyroid gland, physical control, it is kept within normal limits. But like all other life processes it too reacts the same to the great law of stimulation.

All living cells elaborate ferments. In fact, it is the function of the cell to produce a ferment for every need.

All ferments are products of life processes, and all life processes are more or less responsive to outside influences, to changes in environment. (Vaughan).

The ferment producing function of a cell is capable of being modified by external conditions. It may be so radically modified as to be actually trained to develop new ferments, changed ferments, under constant demand or very urgent demand, as destructive irritation, stimulation.

Everything that comes in contact with the cell, animate or inanimate, must have its own specific ferment to utilize it or to defend the cell against it, or the cell will die of starvation or from destructive irritation.

When a cell is attacked by destructive agents it tends to elaborate a specific defensive ferment, whether the agent is animate or inanimate, chemical or mechanical.

This is stimulation; but the ferment or the power to produce the ferment, has always been there. Necessity develops it.

In cancer the habit of elaborating a ferment of generation at a certain time is changed. It is a more powerful ferment, and these changes have been brought about by stimulation. This function is first stimulated, then weakened, then stopped, then changed. In cancer we have the ferment of generation developed to the limit of its powers.

When proteids first come in contact with the body cells the latter are unprepared to digest them, but this function is gradually acquired.

When destructive agents first come in contact with the body cells the latter are unprepared to resist them, but that function is gradually acquired, i. e., ferments develop.

THE UNIVERSALITY OF LAW.

The laws of life are universal because life itself is universal, and the laws of life act the same with certain modifications in every sphere of life, every kind of life, and every form of life—physical, mental, and spiritual.

The laws act the same then in our bodies, in our minds and in our spirits; and all are affected and react the same to the great law of stimulation.

There is also the universality of condition; which is well illustrated in the case of efficiency. The business world first brought this into use, then the medical profession took it up, and now the Church is just beginning to employ it. And it is so with commercialism. The business world first became commercialized, then the medical profession took it up and it is almost completely commercialized, and now the Church is fast becoming commercialized.

THE CAUSE OF CANCER.

In our efforts to determine the cause of Cancer, we proceed to eliminate one possible factor after another. But there are three factors that have resisted all our efforts to eliminate them; they are,

1st.—Local irritation.

2nd.—Heredity.

3rd.—Civilization.

1st.—Local irritation we can disregard for the moment, as that is purely an exciting cause.

2nd.—Heredity. This is a very important factor as we are beginning to realize more and more. Ten per cent. of Cancers are hereditary, and the predisposition is undoubtedly inherited. You cannot, under ordinary conditions, inherit Cancer, but you can inherit the loss of or lessened immunity. Doctor Maud Slye, of Chicago, has been able to breed immunity in and out of mice at will. But this is necessarily secondary to the third and real cause of Cancer, Civilization. Now what are the factors that could possibly figure in the cause of Cancer, the use or prevalence of which have steadily increased as the mortality from Cancer has increased? They are:

1st.—The employment of heat externally; in the atmosphere of our homes, on the surface of our bodies; and internally.

2nd.—Lack of exercise and coincident with it the increase of ease and comfort and luxury and stimulating food and drink on the part of the rich. And on the part of the poor, of the increasing difficulty of obtaining the necessities of life; the increase of improper and insufficient food, of exhausting vocations, and unsanitary conditions.

3rd.—The stimulation of unnatural life, living far from nature. These are the three factors that have increased as civilization has advanced, and now how have they caused Cancer?

WHAT IS THE CANCER CELL?

The Cancer Cell seems to be a perfectly normal cell; it has the same kind of nutrition, the same innervation, the same circulation, the same elimination, the same general appearance. Then, how does it differ from the normal cell?

1st.—It has several times the nutrition absorbing power; it will absorb nutrition and grow, and the several normal cells in proximity to it will be dwarf or remain inactive.

2nd.—It has several times the growing power, that is, it proliferates several times as fast as the normal cell.

3rd.—It has several times the death resisting power, although in mass it is easily destroyed, because of the density of growth and consequent poor blood supply; and because of the rapidity of growth, it is imperfectly formed.

Where did it get these unusual powers, from within or from without? We have proven conclusively from within. Then where did it get them? It always had them. Is that so? Then the body must have those hidden powers to-day, for the body is one big cell. Does the body possess those hidden powers? Yes. This has been repeatedly shown.

1st.—When conscious. At West Point, one of the redeeming features of hazing at that institution, was the fact that the candidate acquired a knowledge that he possessed an endurance far beyond anything that he had previously considered possible for him.

2nd.—When hypnotized, a man exhibits strength unbelievable; the hypnotized man can have his feet placed on one chair, and his shoulders upon another, and he can support the weight of three or four men.

3rd.—When insane, an insane man can overcome the resistance of several men of his own size. All this comes from within, showing the body possesses powers far beyond anything we believed possible.

Cancer then is a cellular disease, i. e. this influence is an intracellular one. It originates within the cell itself.

THE CELL.

The law of stimulation acts the same in all forms of life; physical life, mental life, spiritual life. There are four stages; first, stimulation, then weakness, then cessation of function, then changed function and the change is degeneration.

When a cell is irritated it is stimulated, and all its functions are stimulated, and the cell tends to form a protective ferment of generation to defend itself against this form of stimulation, destructive, irritation.

The function of generation is at first stimulated to increased activity and we have proliferation of tissue cells, granulation tissue. This is the first stage of stimulation. If the irritation continues we get the second stage of stimulation—weakness; weakness of the function of generation or slow proliferation of cells. If the irritation continues, we get the third stage of stimulation, almost complete cessation of the ferment of generation, and this means ulceration, death and destruction of tissue; if this continues generation after generation, nature tries to meet these conditions by developing a stronger ferment and each succeeding generation is more vital and stronger and more death resisting than the preceding one, but they also are destroyed, and finally nature draws upon her powers of generation to the very limit and a new ferment, a changed ferment is developed that generates a cell that has several times the rapidity of growth, several times the nutrition absorbing and death resisting powers of the normal cell; a cell that can live and does live under these adverse conditions. But this isn't a Cancer cell and doesn't become a Cancer cell until physical and mental, and I believe spiritual control have been lost. Vaughan

has demonstrated that the ferment of the Cancer cell is a changed ferment; of course it is changed, and changed by stimulation of irritation. An illustration of this law of generation is seen in the Jewish race. A people oppressed, depressed, threatened with death and extinction, they drew upon all their physical, mental and spiritual resources, and grew and thrived on the merest necessities and under the most adverse conditions, and now, when they reach a soil of virgin richness, of freedom of thought and liberty of action, they outstrip us all in every line of endeavor.

This law is also illustrated in the vegetable world, for it is found that trees destroyed by a certain blight will in about eight or ten generations, develop a resisting power, an immunity to that special destructive agent. This undoubtedly, is also due to a ferment of generation.

THE CANCER CELL.

This cell would never become a Cancer cell from the stimulation of irritation, it would be developed to the limit of its physiological powers of generation, but the mental and physical control would restrain it, even though it was actually changed by stimulation.

But constant stimulation weakens or changes all functions, and the constant stimulation of heat and toxic stimulation of B-aminazolyethylamin and the stimulation of an unnatural life, weakens or changes the physical, mental and spiritual functions also. So control is lost in this way, and the weakened body, mind and spirit are unable to restrain a cell changed by stimulation to several times its growing power.

So Cancer is the result of stimulation. The result of physical, mental and spiritual degeneration, the result of loss of physical, mental and spiritual control. The Cancer cell is a changed cell, a degenerated cell, a pathological cell, but it is intrinsically a physiological cell. Cancer then, is a disease of the body, of the mind, and of the soul.

Physical control is exercised by the Thyroid and associated glands, these are known as inhibitors.

Mental control is exercised by the sub-conscious mind, which can both inhibit and accelerate cell growth as we have discovered.

Spiritual control is exercised by God. This has been lost for sometime. Now if this is true in reference to the irritated changed cells, then it is possible to cure Cancer, by cutting out these cells in the early stages, and this is true, as Cancer is purely a local affection at first, and many cases are cured in this way and never recur.

And if this is true in reference to physical control, then cancer is curable by restoring physical control; and this is also true, as Dr. Bell, physician in charge of the Cancer Research Hospital, London, England, has cured many cases of Cancer by merely administering Thyroid Glands, and eliminating stimulating food.

And again, if this is true in reference to mental control, then some cases of Cancer are curable by restoring mental control; and this is also true, for Mental Healers and Christian Scientists have been known to cure cases of Cancer.

And if this is true in reference to spiritual control, then Cancer is curable by restoring spiritual control; and this is also found to be true, for some cases of Cancer have been cured by prayer alone, and by so-called Divine Healers.

Now nature endowed us with sufficient physical and mental powers to control every function of the cell, no matter to what extent it has been developed, but the brain and thyroid are also subject to stimulation, and react to stimulation the same as other tissues. We first get stimulation, then weakness, and as a result, weakened physical and mental control, and the brain and thyroid are no longer able to control a cell stimulated to several times its normal activity. Now if this stimulation continues, we get the third stage of stimulation,—cessation of function, and the fourth stage—change of function, and this means physical and mental degeneration.

We have lately found that the Thyroid and associated organs are actively concerned in both physical and mental degeneration.

If these secretions are deficient or changed we get defective physical development, and defective mental development—idocy.

We have been able to relieve a few of these cases by feeding those glands to the victims, and in this way supply the blood with their secretions; but the treatment must be continued for a long time, and in some cases throughout life.

Now this weakened control isn't a case of development in one generation; it is a gradual development, the result of stimulation for two, three, or four generations.

Now it is the peculiar property of all stimulants that they have the power of causing a habit on one application, or it may take one hundred or one hundred thousand. It all depends upon the degree of physical and mental control, but the life of the cell must be threatened. This explains why one blow will sometimes cause a Cancer.

The unstable temperament, the emotional temperament ect. are especially liable to form habits from stimulation; this shows loss of mental control, and it is true of Cancer as well.

Any acute or chronic irritant (stimulation) will generate a Cancer in any cellular tissue, if death of the cell is threatened, just as soon as, and not until, physical and mental and spiritual control have been lost, by weakened or changed function. The local irritant may be mechanical, chemical, thermal, bacterial or electrical.

Physical, mental and spiritual control represent immunity and there are all degrees of immunity.

CANCER CURE.

Now how can we cure Cancer? By using every method at our command, not simply one method. 1st.—If it is an operable case, cut it out at the earliest possible moment.

2nd.—Restore physical control by administering Thyroid and associated glands, and by abstaining from all kinds of stimulation,—food, drink, and the stimulation of an unnatural life.

3rd.—Restore mental control by use and development of the powers of the sub-conscious mind.

4th.—Restore spiritual control by prayer and faith, and by use and development of the Divine Spirit within us.

5th.—By scientifically treating it. We have a life process, and any and all life processes react the same to the great law of stimulation. Stimulate the Cancer, it will first stimulate its growth, then weaken it, then stop it, then change it, and the change is death.

The Cancer cell has no defence against any form of irritation (stimulation), medical, chemical, thermal, electrical, or bacterial, and it must die, as the Cancer cell has developed its defensive ferment to the very limit. It can't stand stimulation. It can't be changed, the next change is degeneration and death.

If this is true then almost any form of stimulation will cure it; and this is also true for; 1st.—Heat has been known for a long time to have a favorable influence on Cancer, and recently Dr. Percy has found that low heat applied for a long time will actually cure some cases of Cancer.

2nd.—Electricity, X-ray and radium, which are great stimulants, have cured some cases of Cancer, but we must use the stimulating rays not, the most powerful caustic rays, but the stimulating rays for long periods, and there is already a growing tendency to use radium in smaller quantities and for longer periods.

3rd.—Injection of alcohol, ether, and other stimulating drugs, and even the stimulating effects of vaccine; Cole's serum have been known to cure some cases. But the

stimulation must be constant, and continued for a long time, and affect every cell, and it will cure all cases of Cancer, if there is time enough for it to take effect.

But these are mostly all palliative cures; what we want is a radical cure; what we want to do is to restore immunity by observing every one of God's physical laws, and live close to nature, and make every organ perform its own function; and by observing God's mental laws, making the mind perform its own function; and by observing God's spiritual laws and living close to God, and so make our spirits function.

CANCER IS THE RESULT OF GOING THE EASIEST WAY.

Cancer means, then, that we have simply gone the easiest way, and we are digesting our food, and oxidizing our food in the blood. Our food is becoming more and more a blood food, instead of a cellular food, a functional food; our organs are not functioning, are not working, are not performing even their simplest tasks well, and as a result we have,

1st.—Stimulation from heat, from living in superheated homes, and over dressing and by the oxidation of our food outside the tissue cells.

2nd.—Stimulation from splitting up of our proteids in the blood and liberating their stimulating poisons there.

3rd.—And by splitting up of the proteids in the Alimentary Canal, and the liberation and absorption of their stimulating poison there.

And in the case of the poor we have in addition the excessive splitting up functionally of the proteids in the tissue cells and liberating the poison of fatigue. This poison seems to be similar to the poison of proteids; in small amounts it is stimulating, in large amounts, depressing; and it at first stimulates, then weakens, then stops, then changes every function.

Now what does all this mean? It means simply this: that we must strictly observe every one of God's physical laws, or we shall continue to be as we are now, physically inefficient; and such terminal diseases as Bright's Disease, Heart Disease, Diabetis, Tuberculosis, and Cancer will continue to increase. The mortality from these diseases in the last fifty years has increased as follows: Cancer 500 per cent., Bright's Disease 300 per cent., Heart Disease 200 per cent., Diabetis 700 per cent., Tuberculosis 300 per cent.

The human race may and is gradually becoming immune to Tuberculosis, because we can and are generating a defensive ferment against this disease. And theoretically, it is possible for the human organism to develop a defensive ferment against Cancer, for potentially, it has that power, and there is a case on record where it has actually been done, but practically this is impossible from a standpoint of physical control, as the Cancer produces a toxin that soon weakens the function of every organ and every cell in the body.

But the human organism does not possess and cannot generate a defensive ferment against those insidious poisons of auto-intoxication, those insidious stimulants, as they lead to degeneration; this is a very serious matter, and it means that a change must be made in our method of living; we must abide by God's physical laws, or we shall become a race of degenerates.

It is a violation of God's natural laws for us to oxidize our food in the blood, to digest our food in the blood, to over eat, to eat stimulating food, to eat insufficient food, to overheat our bodies, to poison our bodies, to live unnatural lives, and to have our organs improperly functioning. It is a violation of God's laws for us not to exercise, not to work.

It is a violation of God's mental laws for us not to control our senses, our emotions, our passions, for us not to control our physical functions, for us not to have our brains and minds perfectly functioning. And it is a violation of His laws to weaken and change their function with stimulating food and a stimulating life.

It is a violation of God's spiritual laws for us not to abide by every one of His written laws, to fail to have our spirits function normally, to fail to develop this function, and for us to fail to utilize every physical means, every mental means, every spiritual means of approaching close to Him.

It is a violation of His spiritual laws to weaken this function by the use of stimulating food and drink, and a stimulating life.

CANCER IS THE PENALTY.

Cancer is the terminus, the end; and it is the penalty we are paying for violating almost every one of God's laws—His physical laws, His mental laws, His spiritual laws, and even if we are able to cure the Cancer, we still have a degenerated body, and one that will soon become a victim of one of those terminal diseases: Bright's Disease, Heart Disease, Tuberculosis, Diabetis. What we want to do is to prevent Cancer, to restore immunity; and that can only be done by abiding by every one of God's laws, His physical, mental, and spiritual laws. Cancer is a warning for us to return to nature—to return to God.

We can't get rid of Cancer or physical inefficiency in this generation, no, nor in the next—it will take three or four or more generations to do it, but we must start, we must make a beginning, we must get on the right track.

The cure is to abide by God's laws and work; not in the dust and gas impregnated mines, in the hot devitalized air of the foundry, in the dust and fumes-impregnated air of the factory; but in the open air,—work in the open, play in the open, live in the open, sleep in the open, avoid stimulants and a stimulating life.

THERE IS A LESSON FOR US IN THE CANCER CELL.

The Cancer cell is nothing but a physiological cell. It is making the most of its opportunities, of its resources, and in its efforts to live in spite of the most adverse conditions, it has developed to the limit of its powers. It is doing just what it should do. It is fulfilling its duty to God, and it has developed into a cell with several times the growing power, and several times the nutrition absorbing power, several times the death resisting power, and developed beyond the power of the body to restrain it.

There is a great lesson for us here. It shows that we possess a power of physical development that we have not been aware of.

It shows that we have a power of mental development that we have not conceived of.

It shows that we have a power of spiritual development that we have never dreamed of.

CANCER A BLESSING.

Cancer will prove a blessing to us after all. Its cause is not simple as we have seen, but is very complexed, or it would have been discovered long ago.

The loss of life in this European War is something frightful, but it is nothing compared to the number of victims that Cancer has claimed and is claiming.

But as this war will undoubtedly prove a great blessing, so Cancer will prove a great blessing to mankind. For it reveals to us our undreamed power of development, and it points the way to a higher physical, mental and spiritual development, and it will be a great factor in bringing Science and Medicine and Christian Science and Theology to God; to a strict observance of God's physical, mental and spiritual laws.

Cancer needed the interpretation of the Spirit of God to determine its cause and its cure.

SIMPLE TRUTH IS ALWAYS ON THE SURFACE.

This is the simple truth and it is apparent to all; most of us have felt that this

was the cause of Cancer.

It is so in reference to the origin of life.

No matter how much we investigate, how extensive our research, how intensely scientific we become, we never can get any nearer the truth. It only obscures the issue, confuses us and makes it less convincing.

And it is the same with the religion of Jesus Christ. The simple truth is right on the surface—it is apparent to all; the more scientific, the more literary, the more classical we try to make it, the more it obscures the truth, the more it confuses us, and makes it less convincing, less effective.

We must accept it as a little child.

PHYSICAL AND MENTAL CONTROL.

All cells of the body have special functions and common functions. As examples of special functions, we have contraction of the muscle cells, and secretion of the salivary gland cells. But all cells have certain functions in common, they are: growth, generation, nutrition, habit forming, ferment forming.

Of the special functions some are voluntary, some both voluntary and involuntary, and some involuntary.

The voluntary function is seen in the common muscle cells of the body. The voluntary and involuntary function is seen in the respiratory muscle cells. The involuntary function is seen in the Gastro-intestinal and Cardiac muscle cells.

But all cells have certain functions in common as we have said, they are: growth, generation, circulation, habit forming, ferment forming, etc.

Now it is an accepted theory that every cell in the body has a nerve supply, and there are nerve impulses going to every cell that accelerate and others that inhibit every function of the cell; they usually run in the same nerve.

The voluntary functions are, of course, under our control, as in the ordinary muscle. And the combined voluntary and involuntary functions are within certain limits under our control, as we can change our respiration at will, but cannot completely suppress it.

The involuntary functions, as contraction of the Gastro-intestinal and Cardiac muscles, is also to a certain extent under the control of the mind, for there are people who can vomit at will, who can evacuate the bowels at will, who change the heart action at will. And we find there are other involuntary functions, also to a certain extent under the control of the mind as crying; there are people who can cry at will, and people who can blush at will, and people who can cause a flow of saliva at will.

Howell, of John Hopkins' University, says the involuntary function of the cell can be accelerated and inhibited by the higher brain centers, but we have not been able to trace the nerves.

Now if all these special involuntary functions of the cell can be influenced by the mind, I see no reason why the common function of the cell, such as growth, nutrition, circulation, habit forming, etc., cannot also be influenced by the mind and if this is possible, and I believe it is, then it is possible for the mind to influence nutrition, to influence circulation, to accelerate and inhibit cell growth; and this is so. Habit surely is under our control; nutrition and circulation we are beginning to realize, is under our control, and even cell growth, we are having demonstrated every day, is under the control of the mind. I know it is. I see it in my practice. We hear of it every day from authentic sources, where growths have been removed by mental healing. I have had this demonstrated on myself: I had a growth behind my ear, that had existed for about ten years, and it was removed in about a month by the suggestion of a person, whom I never dreamed of possessing healing powers, but discovered it later, however. Now it evidently is the function of the mind to control cell growth, and

when we have an abnormal growth—a tumor or cancer—it shows loss of mental control.

This is what we would term mental control and we are beginning to realize that there is also a body or physical control. We find that there are certain ductless glands in the body, whose function it is to accelerate and others to inhibit cell growth, and when the function of growth is abnormal, either too slow or too fast it shows a loss of control; and when we have an abnormal growth, we have a loss of body control, and as we have just seen, a loss of mental control also.

Cancer then is due to the loss of physical control, and a loss of mental control; and if it is due to a loss of physical and mental growth, I see no reason why it is not also due to a loss of spiritual control; and I believe that it is. The Scriptures teach this.

To have a Cancer then, we must have a loss of control of the body, of the mind and of the spirit. This means, imperfect function of the body, of the mind and of the spirit.

Cancer then, is a disease of the body, a disease of the mind, a disease of the spirit.

Now what causes loss of control? A weakened or changed function of the body, of the mind and of the spirit. Violation of God's physical laws, His mental laws, and His spiritual laws; which usually means, stimulation—pathological stimulation.

Stimulation of the body by the pathological, physical stimulants—heat and toxins. Stimulation of the mind and spirit by the pathological, mental and spiritual stimulants—worldly pleasures, money and an exciting unnatural life. And the exciting cause of Cancer is stimulation, (irritation) of the individual cell. And the cure for Cancer is stimulation. Pathological stimulation, which means degeneration, death; and the radical cure is stimulation; physiological stimulation—the stimulation of life, outdoor life and spiritual life which means regeneration, immunity, immunity to disease and sin.

If we violate God's spiritual laws the devil is in our spirits. If we violate God's mental laws the devil is in our minds. If we violate God's physical laws the devil is in our bodies.

And this is why, when a preacher asked me, if I believed in casting out devils, I answered in the affirmative.

PHYSICAL, MENTAL AND SPIRITUAL CONTROL.

There is physical control, there is mental control and there is spiritual control of every function of the cell. Physical control of the individual cell is exerted in part, by every other cell, but principally by the cells of the ductless glands, as the Thyroid, Thymus, Supra-renal, and Pituitary Glands.

Now these glands when functioning perfectly, can control the ordinary function of any cell, and also the function of the cell no matter to what extent developed by stimulation. When any cell, having its normal blood and nerve supply, is abnormally functioning, it is because some of these organs are not functioning perfectly; are not accelerating or inhibiting it.

But these glands or organs have the power of developing under the influence of stimulation, abnormal power of control, as inhibitors or accelerators. They possess such powers of development that they can put imperfect or abnormal function so far from the cell that it will be immune to Cancer or other functional diseases. This represents physical control.

Then there is mental control, and the mind, when functioning normally has power to control the ordinary function of every cell, and also the function of the cell, no matter to what extent it may be developed or changed. The mind has so much power

normally that even when physical control is lost, control can be restored by the mind alone. But the mind has potentially such great powers of development that it can cure any disease of the cell, except actual death of the cell; but regeneration of a dead cell is beyond the power of the mind. Normally and also potentially, mental control is much greater than physical control. And we have such powers of mental development, that we can put imperfect function so far from the cell that we will be immune to functional diseases.

Then there is spiritual control, and every individual is endowed with sufficient power when his spirit is functioning normally to control the function of the cell, no matter to what extent it may be developed or changed.

But the spirit has potentially such great powers of development that it has, not only the power to cure all diseases, but has also the power to restore life to dead cells; to actually raise the dead. This means that we are not only endowed ordinarily, with sufficient spiritual power to overcome any and every temptation that comes our way. But we have such great powers of spiritual development that we can put sin so far from us, that we will become immune to sin and death, physical and spiritual death.

We will then be as He told us to be, like Him.

We have been devoting all our time, and have expended all our efforts in developing the weakest of our healing powers, physical control.

We have just begun to develop the next strongest power, mental control, and from now on, we are going to develop the strongest of these powers—spiritual control. The strongest and the most powerful has been neglected.

MENTAL CONTROL AND CHRISTIAN SCIENCE.

Mental control or mental healing is able to restore normal function to the cell, even though physical control has been lost, even though the patient continues to violate almost every one of God's physical laws; they can still frequently be cured by Christian Science or Mental Healing.

There is a science to Christian Science, but it is the science of Mental Healing.

This explains many things about Christian Science that have been confusing, even mystifying to me, but it is so no longer.

This explains why people leading immoral lives, can take up this religion and continue in their immoral practices, and yet be cured of their diseases; and it explains why Healers who while leading immoral lives can and do get good results, do actually cure by mental healing and by so-called prayer.

This is an easy way to health, but it is not the best way, it is not the right way. The right way to health is the physical way, by restoring physical control, by abiding by every one of God's physical laws; have the right kind of food, the right amount of food, regular exercise, live in the open, sleep in the open, work in the open, play in the open, and avoid stimulating food and a stimulating life.

But we physicians are not even developing physical control; we too, are trying the easiest way by the use of drugs, glandular extracts, electricity, radium, vaccines, etc., trying in this artificial way to restore physical control. But we are only treating the symptoms, and these remedies are only palliative, if they do any good at all. We want a radical cure by observing every one of God's physical laws.

We continue to violate God's physical laws, become ill and are cured by physical control; this is repeated time and time again until we finally develop a disease that we cannot cure by physical control; a disease with death of a vital tissue, and then the patient dies as soon as his vitality is exhausted.

And those who employing Christian Science and Mental Science, continue to violate God's physical laws, they too, develop functional diseases, and are cured by Mental Healing. This is repeated time and time again, but there comes a time when

they finally develop a disease where there is actual death of a vital tissue, and all their mental powers and all their prayers fail to cure them.

And it is so with spiritual diseases; we can violate God's spiritual laws, and be repentant and ask forgiveness, and be forgiven time and time again, but unless we try to abide by God's spiritual laws we shall finally develop a disease of actual death of our spirit, and from which we shall not recover. We shall be spiritually dead. God has said "My Spirit will not always strive with man," and it would seem that this is what is meant.

SPIRITUAL GIFTS.

In medicine we have gone as far as we can go from a chemical, a pathological, a microscopical standpoint, and now we are beginning to study man functionally.

And science is doing the same thing. Scientists have studied this world, and have gone about as far as they can go, from a chemical, anatomical, microscopical standpoint, and now they are studying life functionally, and this partly explains the great increase in the development and employment of those spiritual gifts; clairvoyance, healing and spiritualism.

And theology has gone as far as it can go, from an anatomical, pathological and microscopical standpoint, and now it is studying religion functionally.

We are just emerging from the physical era, have entered the mental era, and we can just see in the distance the spiritual era.

The entrance into the spiritual era will be due to three causes: we are becoming highly developed mentally, highly sensitized, hypersensitive, but it will also be due to the great decrease in animal food, and a corresponding increase in vegetable food, and to the absence of stimulating drinks, and a stimulating life, but principally to the development of a greater love of God and love of our fellow men.

And the development and employment of these spiritual gifts in the very near future is going to surprise us all. We are entering an era of spiritual research, and the church must direct this line of thought; the Christian influence must be brought to bear upon its development and its employment; it must be kept within bounds. You must be alive to your opportunities, to your responsibilities.

What are these gifts of the spirit? Paul refers to them in the following way, in 1st Corinthians, 12th Chapter: "Now there are diversions of gifts, but the same spirit given to man to profit withal to one wisdom, to another knowledge, another faith, another gifts of healing, another the working of miracles, another prophecy, to another discerning of spirits, another divers kinds of tongues, to another interpretation of tongues. Covet earnestly the best gifts, and yet I show unto you a more excellent way—charity. (Love and service). All these things pass away, but charity endureth forever." All of the self same spirit; all members of the one body and that body is Christ.

All of these gifts of the spirit, Christ possessed to their fullest extent; and there have been from the time of Adam, and there are in existence to-day, people who possess one or more of these gifts developed to a greater or less extent. They are manifestations of the spirit of God, and He has in this way manifested Himself unto us. We all possess these gifts to a greater or less degree. They are all capable of being developed by the same methods, by use, by practice, and by complying with certain fixed laws.

The gift of wisdom was possessed by the prophets, by Solomon and by the apostles, and so was knowledge and faith, and there are undoubtedly people to-day who possess these gifts. The gift of knowledge has, at least in one case, been investigated by the medical profession; a child could multiply any ten figures by ten figures, or any number of figures, and instantly give you the result before you could write it down. It was found to be the same with adding any number of figures, the amount was

instantly told and was always correct; and there are people who can tell you the number of your watch before you look at it, etc.

Then the gift of miracles; there are undoubtedly people living to-day who, can, with mental power overcome the natural laws, such as cohesion, adhesion and gravitation, there are people who can move objects from place to place by the mind alone. I am well aware that in almost every instance such occurrences are poor fakes, but this power does exist to a limited extent with some people.

Then there are divers kinds of tongues and the interpretation of tongues. There are people to-day who can speak any language after hearing it once spoken, and people who can understand any language even though they never heard it before.

Then there is the gift of prophecy and discernment of spirits. These are the gifts possessed by Clairvoyants and Spiritualists. Clairvoyants and spiritualists are able to tell your past, and are able to accurately prophecy as to future events, and they are able to discern spirits of the departed ones, but they are unable to communicate with them. They discern them as they last appeared on earth, but they receive no communication from them. In trances they discern those spirits, and then bring into play their own clairvoyant power and tell the past, and foretell future events. But I have proven to my own satisfaction that they cannot and do not communicate with the departed spirits.

Now I want to speak of the gift of Healing. We all possess this gift to a greater or less extent, and there are undoubtedly people who possess this power to an unusual degree. There is evidently two phases to this power, there is mental healing and spiritual healing; we possess them both potentially, mental healing is of a hypnotic nature and we can get results with it, and have it entirely separate from our spiritual nature; for people who lead immoral lives can be healed in this way while continuing their immoral practices, and healers leading immoral lives, and while continuing their immoral practices can heal with mental healing and through so-called prayer. This proves to me that mental healing and spiritual healing are two separate and distinct things.

Now mental healers and Christian Science healers possess this power of mental healing to a greater or less extent, as we all do, some to an unusual extent, but we all can develop it through use, practice, association, faith, and avoiding all forms of stimulating food and drink, and the stimulation of unnatural lives.

But I don't believe that any of the mental healers or Christian Scientists possess the gift of Divine healing, even to a limited extent, and yet there must be a few people in this world to-day who possess this power of Divine healing, at least to a limited extent. But we all possess the power of developing Divine healing, i. e., spiritual healing. But it is going to take more than one or two generations to develop it, but it will come with a more perfect development of those other spiritual gifts and not alone; it will be one of the developments, one of the blessings of that spiritual era, that we are just about to enter. It will come like the cancer ferment through stimulation, but stimulation of the Divine Spirit, and we shall be a changed people, shall have a changed power-changed mental healing. Christ possessed this power to the fullest extent, and it means when we develop it, we shall be able to cure diseases when there has been actual death of tissue; we shall be able to restore life to the dead cells, shall actually be able, when fully developed, to restore the dead to life. This can only come with perfect spiritual development and that seems some distance away; that is the reason that practically nobody possesses this power to-day even to a limited extent, but that there are a very few individuals in existence who do possess this power, I am convinced although it may be limited in extent and undeveloped.

Then there is the gift of charity; this is the more excellent way. This is the gift of divine love—love and service to God and to our fellow-men. "All things pass away, but charity endureth forever."

Christ possessed all these spiritual gifts to the fullest extent, and nothing was impossible unto Him. He had perfect physical control, perfect mental control, perfect spiritual control. He was without disease, without evil thoughts, without sin. These were so far removed from Him by His spiritual development that they were impossible unto Him.

Everyone possesses these spiritual gifts. In some they are very small and cannot be detected, in others they may be found existing to a wonderful degree.

We all may not possess them to an appreciable extent, but we all possess the power of developing them. It is like the ferment of generation of the cancer cell; the normal cell does not contain it, but it possesses the power to develop it when stimulated by irritation. But we should have to be like the cancer ferment, which is a changed ferment, and we should have to be a changed people, changed by the constant stimulation of the Holy Spirit, and if we would develop each one of these spiritual gifts to their limit, as we have the power to do, nothing would be impossible unto us. Moving mountains and raising the dead would have become simple tasks. And in order that we may be able to heal diseases, when there is actual death of tissue as in Palsy, we must develop to the very limit of our spiritual powers.

Now how are these gifts developed? We all possess the power to develop them, if we do not actually possess the gifts. They are developed by stimulation, by the stimulation of constant use, and if we turn back to Daniel we find he possessed these gifts to an unusual degree. How did he develop his gifts? By living on pulse, by abstaining from wine and rich food, and in three years he had become ten times wiser than all the magicians and sorcerers of the king's court.

And how are they developed to-day? How do clairvoyants and spiritualists and magicians develop their gifts to-day? By the stimulation of constant practice, by abstaining from all rich and stimulating food, by abstaining from alcohol, tobacco, narcotics, and by associating with those who have these gifts, and by abstaining from a stimulating life. And how are they lost? By lack of use, by stimulating animal food, by indulging in alcohol, tobacco, narcotics, by indulging in worldly pleasures and a stimulating life, and by associating with those who do not possess these gifts.

Now the gift of charity or the ideal christian character is a spiritual gift, and one we all possess. In some it can hardly be detected, it seems lost. In others it is found developed to an unusual extent, but we all possess the power of developing it to the limit, and it grows and is developed just as other spiritual gifts are. By use, by abstaining from all stimulating food, by abstaining from alcohol, tobacco, narcotics, and the stimulation of money, honor, pride, worldly pleasures, a stimulating life, and by associating with those who possess these gifts, and by keeping in good health; sickness always weakens the power of these spiritual gifts.

Now I show unto you a more excellent way, charity—we must develop charity. After all the church has been right; it has been expending all its efforts in developing this one great gift, the gift of love and service, and in not developing mental healing. It is preferable to be blind, deaf and maimed than that our souls should be lost, and the other spiritual gifts cannot be developed to any great extent without the development of this one great gift—charity.

Disease is the result of violation of God's physical laws. Disease is the result of our failure to develop ourselves physically, mentally and spiritually. It is better to become immune to sin than to cure it. It is better to become immune to disease than to cure it. Immunity from both can be obtained by abiding by God's physical, mental and spiritual laws.

I was warned in a dream that mental healing must not come into the church. It is easy now to see why. Clairvoyance must not come into the church, (it is already in some of them). Consulting Clairvoyants and Spiritualists is like getting someone else to do our work. We must look directly to God ourselves and trust in Him, and have but one medium, the medium of our Lord and Saviour Jesus Christ. To have others do this weakens our power and makes us spiritually inefficient; and the more we use this power of looking to Him and trusting in Him, the stronger it gets, and He wants us to comply with the laws that are necessary for the development of this power; to abstain from all forms of stimulating food and drink, and a stimulating life, so that we will develop this power to the fullest extent.

Christian Scientists and Mental Scientists are consequently wrong. We must not have any healing medium, we must not look to them to heal us, but to show us the mental laws, and to point the way to heal with the mind. We should not look to the physician to heal us, but to have him show us the physical laws, and to point the way to heal the body. We should not look to the minister to heal us, but to show us the spiritual laws, and to point the way to heal with the spirit.

We must teach a strict obedience of the laws: God's physical laws, God's mental laws, God's spiritual laws. And it is evidently our duty to go to our fellow-men, and not wait for them to come to us, for they need us physically, mentally and spiritually.

I believe the Christian Scientists think they can violate God's physical laws, almost with impunity, and that they can develop mental control to such an extent as to overcome the effect of such violations, and so they can, up to a certain point. They believe that disease is a mental attitude.

And I believe they think they can violate God's spiritual laws almost with impunity, and that they can develop the spirit to such an extent as to overcome the effects of such violation; and so they can up to a certain point. They believe that sin is a mental attitude.

But the violation of these laws will not be without effect. In the first instance you can be restored to health through development of mental control; in the second instance you can be restored to Grace through spiritual control from above.

But violation of God's laws can never be without effect; we can become highly developed mentally and spiritually, and we can recover from the effects of such violation to a certain extent, but if we continue to violate these laws, we shall finally develop a physical disease and a spiritual disease from which we can never recover. There will be death,—death of vital tissue and death of the soul.

It is the same with God's physical laws. We can and do violate God's physical laws with impunity, and we can develop physical control to such an extent as to overcome the effects of such violations, but if we continue to violate God's physical laws, we shall develop a disease that physical control is not strong enough to overcome, and we shall die unless we can get relief by developing that stronger power—mental control. And if there is death of a vital tissue or organ, only spiritual control will save us; and that power we are only beginning to perceive and have not begun to develop and employ.

It belongs to the era of spiritual development that we are just getting a glimpse of in the distance, but it will come as a general spiritual development, not as a special development, and I believe that we must first have the greatest gift of all developed—the gift of charity: love and service to God and to man.

I wish to repeat; disease is not a state of mental attitude—it is the result of a violation of God's well-defined physical laws. And sin is not a state of mental attitude—it is a violation of God's well-defined spiritual laws.

Many people possess the power of healing, and they are found in all walks of life. They are using their powers as Mental Healers in some of our churches to-day, and

in the Christian Science church, and as Spiritualists and as Clairvoyants. Some have been wise and have complied with the laws of the land, and have degrees, and are using their power as allopaths, homeopaths, osteopaths, eclectics, chiropractors, and some possess the gift of Clairvoyance as well, and they are good diagnosticians; they can diagnose without an examination and they get good results, and they are usually very successful; but this power is a mental power, it is a mental power that they exert, and help others to exert, and it is a power that should be in every individual, developed along with physical control and spiritual control, but the church should concern itself only with the spiritual control.

Education, healing both physical and mental, and out-door recreations are all fields for Christian work, but not for the church; they belong to the red stars outside the church.

But the power of these healers is purely mental; they are unable to employ Divine or spiritual healing, but it would be easier for them to develop spiritual healing than it would be for us, if other conditions were equal, but they must first be developed spiritually, they must first be changed and that is a process of development that belongs to the spiritual era which we can just see in the distance.

Let them develop mental healing, but let the church develop that greatest of spiritual gifts—charity: love and service to God and to man.

As we develop the great gift—charity—then other spiritual gifts will grow also. But the church is to concern itself only with the development of that great spiritual gift—Love and service to God and to man.

Love thy God with all thy heart, mind and soul, and love thy neighbor as thyself: these are the two great laws. Obey these laws.

It is easy to see where the parable of the mustard seed comes in here. If we had the determination, the tenacity of purpose, if we had the gift of making the most of life, of developing to the limit of our powers by complying with every one of God's physical, mental and spiritual laws nothing would be impossible unto us; actually moving mountains and raising the dead.

But the mustard seed must comply with God's laws; it must have light, moisture, heat, and the right amount and the right kind of nourishment, every one of these natural laws must be complied with, and so it is with our development; we must observe every one of God's laws; His physical, mental and spiritual laws and we shall develop to the limit of our powers, and nothing will be impossible unto us, for we shall then be like Him.

CHARITY.

Now what is charity? Paul gives us some idea of what charity means in I Corinthians, chapter 13.

"And though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing.

Charity suffereth long and is kind; charity envieth not.

Charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things;

Charity never faileth."

How hard are we trying to develop this greatest of gifts?

DIVINE HEALERS.

Divine Healers are the most valuable asset that medicine has to-day. I know this for I have had actual demonstration of its wonderful power on my own body, and yet

not only are we ignoring it, but we are doing everything in our power to prevent those who have this gift from employing it—in some cases actually casting them into jail. You naturally ask, how shall we know they possess this gift? By trying it out, of course, as we have tried out thousands of remedies on hundreds of thousands of people. It, at least, is deserving of as much consideration as the thousands of proprietary remedies that are tried out for months, and finally are thrown into the waste basket.

MENTAL HEALING.

There is a vast difference between mental healing and the so-called Divine Healing. Mental healing is not a special gift, is not a spiritual gift any more than the mind is a spiritual gift, and to be healed by this method it is necessary to believe, to have confidence, to have faith that you are going to be healed, to so influence your conscious mind that your sub-conscious mind, the involuntary mind, will influence and finally control the circulation, the nutrition, the generation of the diseased tissue. But Divine Healing is a special gift, a spiritual gift, and to be healed by this method does not require belief, or faith or any mental effort on the part of the patient. Cures are effected through the wonderful power the Healer possesses; it is a special gift from God.

Everybody has the power to heal by the mind, but very, very few people have the gift of Divine healing, but potentially we have the power to develop it as we have the power to develop the ferment of the Cancer cell, but we, like this ferment, must be changed, it will come not as a single spiritual development but as a common development or a general spiritual development; it will come as the result of the constant stimulation of spiritual effort. But we must develop that greatest of spiritual gifts—charity and love of God, before we can acquire those other spiritual gifts, they will follow as a natural consequence.

Christian Scientists are told to believe everything that is told to them about their religion; to never permit anyone to say anything detrimental about it; to intently study the books prescribed by the church and never read anything opposed to it; to never permit themselves to think for an instant that it can in any sense be wrong. Such methods would make a protestant out of the most rabid catholic; would make a socialist out of the most conservative capitalist; would make an atheist out of the most devoted Christian.

Christian Scientists composed of the most intelligent people? Hardly. Such a religion is a religion for imbeciles. Christian Science cannot stand the light of scientific argument, the light of reason, for it reveals its feet of clay. And Christian Science is going to fail as all such movements have failed, just as sure as christianity will never fail, for Christianity is built upon a rock, has feet of that indestructible element—charity, love of God and love for our fellow-man.

Higher criticism has not hurt the religion of Jesus Christ—cannot hurt it. It will, it has, become stronger for it.

I don't want a religion founded upon one of God's mental laws, as Christian Science evidently is, I want a religion founded upon all of God's laws, all His physical laws, all His mental laws, all His spiritual laws.

DIVINE HEALING.

After I had practically completed this paper except for a few details, I began to reason that if what I had written was true, then so-called Divine Healing ought to cure my brother. He has been ill for four years with the worst case of Lupus probably on record, and has been treated by the greatest skin specialists in the country without the slightest benefit. He came to the city unexpectedly two weeks ago and without consulting him, I took him to a Divine Healer—the Rev. Francis Schlatter, of 339 West 34th Street.

I sent my card in as I desired a private interview with the Healer before he saw my brother. I told him I believed absolutely in Divine healing, and before I realized it I

was consulting him about myself. I have a tubercular involvement of ten or twelve glands of my neck; one was as large as a black walnut, and had been enlarged for almost two years. The Healer said I would be cured but it would take some time. He prayed over me and blessed a handkerchief, and told me to come back and see him in a few days, and to bind the handkerchief about my neck every night.

This was wholly unpremeditated on my part; I don't remember ever to have thought of consulting him about myself, and after going home I realized that I was doing just contrary to what I had said we should do. We should comply with God's laws and look to Him to cure us, and I determined not to use the handkerchief, but prayed to God to heal me.

Within one week after seeing the Healer my wife (who did not know that I had consulted the Healer) said "My, how much smaller your gland is. It is much better, isn't it?" It is now two weeks since I went to the Healer's, and to-day as I am about to send this to the printers, my gland is no larger than an average sized hazel nut, and all the other glands show a marked improvement, and I have not the least doubt that they will return to their normal size, and I believe my brother is also going to be cured, after the greatest skin specialists of this country have failed.

I have unintentionally, unconsciously carried out the treatment on myself that I have said would cure Cancer. A vegetable diet, mental or Divine healing, and abstaining from stimulants. It is practically a confirmation of the truth of my theories, for I am apparently being cured by their application.

It would be a strange coincidence if I should be the first to be cured by the application of my own theories; that is exactly what it looks like at the present time. As I said before I have not cured anybody or ever had any first-hand knowledge of anybody being cured by such methods.

THE UNIVERSALITY OF LAW.

The laws of life are universal because life itself is universal, and the laws of life act the same with certain modification in every sphere of life, every kind of life and every form of life—physical, mental and spiritual.

The laws act the same then in our bodies, in our minds and in our spirits, and all are effected and react the same to the great law of stimulation.

There is also the universality of condition; this is well illustrated in the case of efficiency. The business world first brought it into use, then the medical profession took it up, and now the church is just beginning to employ it. And it is so with commercialism. The business world first became commercialized, then the medical profession took it up and is almost completely commercialized, and now the church is fast becoming commercialized.

STIMULATION.

I want to again refer to the law of stimulation.

THE LAW IS THAT ALL STIMULANTS FIRST STIMULATE, THEN WEAKEN, THEN STOP, THEN CHANGE EVERY FUNCTION TO WHICH THEY ARE APPLIED.

We shall first take up the stimulating effect of a cold upon the mucous membrane of the throat, or a foreign body in the eye. You remember the secretions are first increased, then lessened, then stopped. You know how dry your throat gets after the first stage of a cold has passed; then the secretions are changed, and instead of being thin, clear and watery, they become thick, tenacious, white, or yellow or even green.

Next we shall take up the effect of the stimulation of electricity upon the muscle. Contractions are first stimulated, then weakened, then stopped, then changed. For we find that if this muscle, after a rest, is again stimulated it does not act the same; it is a

changed muscle from constant stimulation. The effect of this law is only seen from constant stimulation.

Then there is the stimulating effect of heat. Heat first stimulates, then weakens, then stops, then changes every function of the body cell.

Irritation, we have found, is always a stimulant to the tissue cells, and it too acts the same: first stimulates, then weakens, then stops, then changes every function of the cell.

Money and worldly pleasures, we find are also stimulants, and they act the same as other stimulants, for instance, upon the function of being a Christian, they first stimulate, then they weaken, then they stop, then they change that function. This is common knowledge, and we are all painfully aware of its truth.

Alcohol follows in an ideal way the great law of stimulation, and I shall refer to it later.

Now stimulants are either pathological or physiological; that is, they lead to death or they lead to life. Pathological stimulants first stimulate, then weaken, then stop, then change, and the change is degeneration, and it leads to death. Physiological stimulants first stimulate, then weaken, then stop, then change, and the change is regeneration, and it leads to a higher form of life.

Now we shall take up the consideration of that one great physiological stimulant—the Holy Spirit. This is also a stimulant and seems to follow the great law of stimulation. For instance, its effects upon our desire for money, worldly pleasures, honor, etc. It first stimulates, then weakens, then stops, then changes those desires, and we become a changed people, but the change is not degeneration but regeneration and life—life eternal.

Now stimulants may act acutely or chronically, but they follow out the same great law. Alcohol is our ideal pathological stimulant, as it acts perfectly to this law in every way, and it shows us the action of an acute and a chronic stimulant. For instance its acute action on locomotion; a man continuing to drink is first stimulated, he is active, then he wants to sit down—he weakens; finally he can't walk—locomotion is stopped; he is so-called paralyzed, then if he manages to get on his feet he staggers from side to side, his locomotion is certainly changed.

The action of alcohol on digestion is the same. It first stimulates, then weakens, then stops (we see evidence of this in front of saloons, food wholly undigested) and then it changes this function and acute gastritis is the change. But alcohol is seen in its most destructive action as a chronic stimulant. Here it is seen to stimulate, then weaken, then stop, then change every function of the body and mind and soul, and the change is degeneration—death.

Now it is the peculiar property of all stimulants that they affect the highest centers, the most delicate centers first. Those centers that are the result of years of training and of generations in developing, they are the first to go. And it is another peculiar property of all stimulants, that they have the power when there is weakened mental and physical control, of causing a habit on one application.

Now the highest centers or functions of the mind are moral restraint, self control, love of our fellow men, and love of God. These functions are first stimulated, then weakened, then stopped, then changed, and the change is degeneration and death.

Now you will understand why we get physical and mental degeneration in the children of drinking parents. Alcohol first stimulates, then weakens, then stops, then changes the secretion of the ductless glands—those glands whose secretions we have recently found are absolutely essential to normal development of the brain and body of the fetus, and of the growing child.

I believe we are now experiencing the stimulating effect of our religion. Methodism was once a shouting, active Methodism, and we didn't hesitate to approach our

fellow man as to the welfare of his soul, but now we are in the second and third stage of this stimulation. We are weakened and have almost stopped functioning, but the effect of a constantly acting stimulant is to finally change every function; and you will find that a change is about to take place, is actually taking place, and that change is going to be regeneration; and we are going to have a changed Christianity, a spiritual Christianity; a Christianity of love and service to God and man.

And I believe that the stimulating action of the sun's rays is causing every form and every kind of physical life to go through these same stages. Vegetation of this world at first soon grew to be rank and strong, and the trees were of tremendous size, and the same is true in the animal kingdom; the animal soon grew to be of enormous size, and I believe the same process is going on in the mineral world, and in time this world will not be habitable because of the chemical changes brought about by the constant stimulation of the sun's rays.

ALCOHOL.

It is the function of the cell to produce a ferment for every need, for every form of stimulation, be it animate, inanimate, chemical, or mechanical. Alcohol is a pathological stimulant, a chemical stimulant, and the cell produces a ferment to oxidize it. But it is a defensive ferment, a defensive process, and the oxidation is a defensive oxidation. It is not a functional oxidation taking place inside the cell, but a chemical oxidation taking place outside the cell. The cell cannot utilize alcohol; therefore it is not a food in any sense. It is merely a heat producer, and we find it isn't even a heat producer (except in minute quantities) but that it actually lowers temperature. This is done by paralyzing the vasomotor nerves, which causes the blood to be distributed to the skin where it is rapidly cooled. In fact, it is cooled in this way more than it is heated by the oxidation of alcohol. So alcohol isn't a food in even this sense.

Scientists and prohibitionists are at loggerheads over this question—"Is alcohol a food?" It is not a food. The mere fact that a substance can be oxidized in the body and thus generate heat does not make it a food. Food is a substance that can be oxidized functionally in the cell, while alcohol cannot, it is oxidized chemically outside the cell. It is consequently not a food. The heat is generated by Nature's trying to get rid of it. It is exactly like food that is absorbed into the blood undigested, not functionally oxidized, but chemically oxidized—defensively oxidized, thus producing heat. Heat is produced by the oxidation, just as we have fever in auto-intoxication.

But alcohol isn't a heat producer, it is actually a heat loser. So it is not a food in any sense, and can never be considered as a food. It is a chemical irritant, and Nature tries to get rid of it by oxidizing it. It is oxidized in the blood and heat is generated there, but the body temperature should not be maintained by chemical oxidation outside the cell, but by functional oxidation inside the cell—principally in the muscle cell—by exercise, work. The muscle cell cannot oxidize alcohol. The body was intended to work, not to sit still and have something else do its work. This is injurious; it means degeneration. It wasn't intended that we should generate heat chemically in the blood, but instead that we should generate it functionally in the muscle cell. This means exercise, work.

It is the same with digestion. Alcohol aids digestion by stimulating the circulation, but it was not intended that we should have our circulation stimulated by a poison, but by exercise, work.

And it is so with our religion. It was not intended that we should sit still and have our religion stimulated by those pathological stimulants, money, worldly pleasures, motion pictures, vaudeville, operatic-singing, or by literary, artistic, classical sermons, but by exercise, work.

Alcohol is the most readily oxidized substance, and consequently it is oxidized in preference to carbohydrates, fats, and proteids, as Nature always chooses the easiest

task first. Consequently, a person indulging in alcohol always puts on flesh in the form of fats and proteids. It is easier to oxidize alcohol outside the cell chemically than inside the cell functionally. Therefore Nature oxidizes it outside the cell in the blood. This is the easiest way, but is not the right way, as it leads to degeneration of the cell from lack of function and from stimulation of toxins and heat.

Alcohol is a stimulant and it at first stimulates every function of the body—appetite, digestion, the mind, the phagocytic power of the blood, every muscle, every organ, every sense; then it weakens, then it checks, then it changes them all, and the change is degeneration.

It is easy to see now how alcohol produces degenerates. We have found this condition to be due to the defective development of certain ductless glands, and the development of these glands in the fetus is dependent upon the secretions of these glands in the parents' blood. This secretion, or the function of producing it, is first stimulated, then weakened, then checked, then changed by the constant stimulation of alcohol, and the result is defective organic development and physical degenerates.

Alcohol is a stimulant, and all stimulants have the power to create a habit, and the distressing part of it is that it may do so on one application if there is weakened physical and mental control. All stimulants will produce a habit just as soon as physical and mental control is lost. It may require one or one hundred or one hundred thousand applications.

Mental control is first stimulated, then weakened, then checked, then changed by alcohol, and the change is acute or chronic mania.

The ferments that are formed in the cell as a result of the stimulation of alcohol (to oxidize it) after once being produced, are formed as a regular function of the cell, and their accumulation in the cell causes a craving (habit) for the special ferment that activates them.

Alcohol does not actually relieve fatigue. It relieves the sense of fatigue. Alcohol does not actually make you warm, it creates the sense of being warm.

THE CHURCH.

Don't think for one moment that we Christians are beyond the law. That the universality of the law does not apply to us. That the great law of stimulation has failed to operate in our cases, that it has been set aside for our special benefit.

Don't think for one moment that we have escaped the results of those insidious influences that have caused inefficiency, imperfect function and degeneration in every sphere of life, every form of life, every degree of life, every stage of life.

The same insidious forces that are acting on us physically, are acting on us mentally and spiritually, and they are causing us to be inefficient, to function imperfectly, to go the easiest way; are causing us to have spiritual degeneration, and have caused us to develop a Cancer,—a Cancer in the theological profession, a Cancer,—in the professed Christian.

And this is my diagnosis: that to-day we have a Cancer. This is not exactly as I had it originally; I had it, the church has a cancer instead of the people of the church and the theological profession.

Shortly after writing this, I retired and that night had one of those terrible impressions, that indicated that I was wrong in my views. When I awakened and realized that I was wrong I could not believe it. I said I can't be wrong. I must read it this way; my whole paper centers on this; it would be a terrible disappointment to me, but I realized that I could not come here with anything that I had had that terrible impression about. So I said to myself, I must find out what is wrong, and then I remembered in my dream that if I stepped aside, that if I changed my line of action, I could go on all right; then I tried to reason it out, where I was wrong and I soon found it. Of course I was wrong, it is not the church that has a Cancer. The

church is a product of our Lord and Savior Jesus Christ; there is no degeneration, no Cancer there; it is the people in the church, we have a Cancer, and the theological profession—you have a Cancer. And so I made the change. It is the same with the church and the Biological law,—the church is not going to die, of course not!

We have a Cancer,—that is an awful statement to make, and you may well ask, "How do you know that we have a Cancer?"

Well in the first place, I have no mean ability as a diagnostician, and I desire to say this with all modesty. I made a diagnosis of Cancer of the uterus about as early as a diagnosis of Cancer of that organ has ever been made. It was so early that after I had removed the organ, and it was cut open, the Cancer was so small as to create a doubt that it actually was a Cancer, but the microscope had confirmed my diagnosis.

2nd.—My paper on Cancer has always contained the statement that it was my belief that the theological profession, and the professed Christian had a Cancer. And I was directed to read my paper on Cancer, and was directed to come here and read it to you. If we have no Cancer why was I directed to come here?

3rd.—From the interpretation of a dream that my wife had, which is as follows: My wife said "I had an awful dream last night. I dreamed you came up to me and kissed me and said, 'I do not love you any more,' and then the scene changed and we were over in church, and a woman clothed all in white, of dark complexion, had fallen unconscious and you were working over her, trying to revive her, and you took her face in your hands and kissed her." Now as far as I have gone, that dream is true in every respect. My wife and I have always had a perfect love for each other, perfect physically, mentally and spiritually, and we have both felt that our love was a holy love, and we have been perfectly devoted to each other. A love that has kept me true to her in spite of the greatest temptations, when almost everything else seemed lost. Much as I had loved her before, however, it seemed that lately my love for her seemed greater and truer and more holy than ever, and yet it is true in a sense that I did not love her, because I loved my Heavenly Father more, as I had determined to read this paper containing my confession. "He who loves wife or child or mother more than Me is not worthy of Me." This explains what was meant when I said, in her dream, "I do not love you any more." The rest of the dream is interpreted by me to mean that I am administering to, that I love, and that I am trying to revive the spirit of the church, which is prostrate, which is ill, which has degenerated.

This dream made me happy, for it showed my service was a service of love, I was not working for honor or anything—but love, and it showed that I was able to render some real service to it, for I asked my wife "Did I do her any good?" and she said, "Yes, you revived her." Now I can truthfully say, that there is not another woman in this world to-day whom I have the slightest feeling of love or affection for, or one whom I care to kiss or have kissed, since I was married over ten years ago; women of dark complexion do not appeal to me in any sense. This is the third reason why I know the spirit of the people in the church is ill, is degenerated, has a Cancer.

The fourth reason why I think we have a Cancer, is that the truth is right on the surface; it is apparent to all.

Cancer is the result of inefficiency, the result of imperfect function, the result of going the easiest way, the result of stimulation, and the feeling of the need of stimulation; Cancer is the result of degeneration.

Now 1st.—Why are we inefficient?

2nd.—Why are we not functioning?

3rd.—How are we going the easiest way?

4th.—How are we being stimulated?

5th.—How do we feel the need of stimulation?

6th.—How are we degenerating? (result of stimulation).

First, why are we inefficient? Because we are violating God's spiritual laws, and because you are not giving us the right kind of food, you are not giving us sufficient food. You are not feeding the lambs, you are not feeding the sheep. Your electrical impulses—the impulses of the spirit, are weak. You are violating God's spiritual laws. You are inefficient.

Second, Why are we not functioning? In St. Matthews 13-33, is this verse: "Another parable spake He unto them. The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened." Now in this leaven was the yeast germ, the yeast cell, and to leaven we must first have the yeast cell, and in order for that cell to grow, it must have the carbohydrate material, it must have moisture, it must have the right temperature. If the temperature is too high or too low it is destroyed. If all of these natural laws are complied with, the yeast grows and the whole is leavened.

Now, how does the yeast cell grow? The Kingdom of Heaven is like unto leaven, each cell becomes two cells and those in turn become two other cells and so on and on. It is estimated that in twenty-four hours one cell will produce a million cells. Now if we comply with all these natural laws one cell will function perfectly, and each succeeding generation will function perfectly, and the whole will be leavened.

If these natural laws are complied with, one single yeast cell will leaven the whole, but if there is insufficient carbohydrate, insufficient moisture, if the temperature is too high or too low—if any of these laws are violated we have imperfect function, and there is no leaven, no result.

The preachers and the members of the church, each represent the yeast cell and are supposed to contain the leaven of our Lord and Saviour Jesus Christ. Now, are we functioning, are we becoming two cells? No, we are not; if we function at all it is not beyond the first generation. Now where is the trouble? The leaven is the Spirit of our Lord, and that surely is perfect; the trouble is not there, if we have any of His Spirit at all; and the food material—that surely is abundant enough, we are all well aware of that. Then if the trouble is not with the leaven, and it is not with the food material, it must be with the laws that govern its growth. Now, what are the laws that govern the growth of the Kingdom of Heaven? They are the Ten Commandments, "Thou shalt love thy God with all thy heart, mind and soul, and thy neighbor as thyself," and the Beatitudes, etc.

If we are violating one of these laws we would expect not to leaven the whole, we would expect to be spiritually inefficient, we would expect to function imperfectly, and if we function at all it would not be beyond the first generation. And that is exactly what we are doing to-day, some of us are not functioning at all, simply because we are not obeying God's spiritual laws, and by our lives are not sending those laws on to the next generation.

Third, how are we going the easiest way? You are catering to the people, especially to the rich, catering to their tastes, you are giving the people what they want, and they like nature always choose the easiest way. They want an easy religion, one that will permit them to indulge in all the worldly pleasures; to dance, to go to the theater, to gamble in Wall Street, to drink, and not have their conscience disturbed; a religion that will enable the rich man to hypnotize himself into the belief that he is a religious man, and is doing his duty to God. If he does not want to hear about Hell-fire and brimstone, if he doesn't want to hear about his duty to the poor, about equal privilege, about child-labor, about Christian socialism, you don't preach it. It is the easiest way, but it is not the right way; it may satisfy the rich man for a time, but it will not satisfy the poor man at all. It will not appeal to him, or supply his needs,

and he has no use for it, and he makes up the great bulk of humanity, and is the strength of the church.

Fourth—How are we being stimulated? By employing operatic singing, by employing formalities, by our literary, scientific, artistic, classical sermons, by advertising, by permitting motion pictures, billiard tables and vaudeville in the churches, (some have developed into a regular circus) by indulging in all worldly pleasures and by living unnatural lives.

Fifth—How do we feel the need of stimulation? By lack of growth, by lack of attendance; by the lack of the spirit of God in our churches, and by having *fear*. Fear is a symptom of neuristhenia; we have spiritual neuristhenia, and all neuristhenics feel the need of stimulation, they cry for it, and we are crying for it—for stimulation; but we are crying for pathological stimulation, worldly pleasures that attract people for a time, but they lead to degeneration.

Now let us summarize. Why are we not functioning? Why are we degenerating spiritually? Why have we a Cancer? Because we are not strictly observing God's spiritual laws; because we are going the easiest way; because we are being stimulated by pathological stimulants.

Now, how are we going to prevent spiritual inefficiency, imperfect functioning, going the easiest way, the development of stimulants, the need of stimulation? Simply by abiding by every one of God's spiritual laws, by going the hardest way, and by abstaining from all pathological stimulants and by work,—work in the open.

And what is the cure for the Cancer we have? Why, stimulation, but physiological stimulation. Stimulation with the spirit of our Lord and Saviour Jesus Christ. It will cure any Cancer no matter how deep it has penetrated, or how far it has extended. But we must become immune to Cancer. That can only be done by abiding by every one of God's spiritual laws, avoiding all stimulants and working—working in the open; this means a man to man Christianity.

Because of the universalities of law if it is time for us to get out into the open physically, it is time for us to get out into the open spiritually. Now the cry must be "out into the open." Out in the open for our health, out in the open for our play, out in the open for our work, out in the open for our religion. This means to carry our religion with us every day; it means a man to man Christianity. This means that every Christian must function, must become two cells, four cells and so on, and must live a life that carries the laws forward to the succeeding generations.

Now we don't need any great big cumbersome "men and religious movement," with a lot of advertising, bell ringing, loud talking, money spending. Such movements never amount to a row of pins, they start big and dwindle down to nothing. We want to start with a few little yeast cells, the leaven of our Lord and Saviour Jesus Christ, and strictly obey God's spiritual laws, and then we shall grow and grow until we shall leaven the whole, and we shall then have not only an efficient church but an efficient Christianity.

It is those little forces, those insidious forces, those hidden forces, those constantly acting pathologically stimulating forces that produce inefficiency, imperfect functioning, degeneration and cancer.

It is those little forces, those insidious forces, those hidden forces, those constantly acting physiologically stimulating forces that produce efficiency, perfect functioning, regeneration, immunity to Cancer, immunity to sin.

CHARACTER OF OUR WORK.

Now I want to speak of the character of our work. The character of our physical work must be and will be more and more out into the open.

The human race is going the easiest way, and you and I cannot stop it; science,

medicine, or religion cannot stop it. The human race will never return to, but will gradually emerge from hard laborious work.

And I predict that in a very short time the human race will have an easy supply, an almost unlimited supply and an almost costless supply of power. Our earth is one big dynamo, generating daily more electrical energy than we can ever use, and this almost unlimited supply will be, actually is, within our reach. This will mean that hard laborious work will disappear from our earth in a comparatively short time.

This means that our physical work will be one of choice, exercise, will be without compensation, will be one of love, with but one object in view—the attainment of perfect physical development.

And our spiritual work will be one of choice, will be one without compensation, will be one of love, with but one object in view—the attainment of perfect spiritual development, and then nothing will be impossible unto us.

THE EASIEST WAY.

The more easily a food is digested the more injurious it is, as it enables us to obtain nourishment without perfect function on the part of the digestive organs. In the order of their digestibility they are alcohol, sugar, animal proteid, fats, and carbohydrates; then vegetable proteids, fats, and carbonhydrates. The more easily a food is oxidized the more injurious it is, as it tends to be oxidized in the blood. In their order they are: alcohol, sugar, animal carbohydrates, fats, proteids, vegetable carbohydrates, fats, and proteids.

The more stimulating a food is the more injurious it is, as it causes degeneration of every tissue, every function, and weakens self-control, and in their order they are: alcohol, meat, sugar, fats; vegetable carbohydrates, fats, proteids.

The more easily a food is absorbed unchanged the more injurious it is, as we more easily get parenteral digestion and stimulation; in their order they are: alcohol, sugar, meat, animal fats, vegetable proteids, fats, carbohydrates.

The more easily a food is decomposed in the stomach and intestine the more injurious it is, as it stimulates and poisons us; in their order they are: meat, sugar, animal carbohydrates and fats.

Alcohol heads the list in almost every instance as the most injurious, then meat, then sugar. So the doctors who recommend candy and chocolate have a lot to learn. Vegetable food is always found to be the least injurious and consequently the most beneficial and desirable article of diet.

The more easily a food is masticated the more injurious it is to our teeth. Dentists are complaining that our teeth are becoming softer because we don't give them any hard work to do; our food is too soft.

Scientists are always trying to find the food that is easiest to digest; for instance, the inside of the wheat kernel is the easiest to digest, but we know that the whole wheat, although harder to digest, is absolutely essential for perfect nutrition of the body.

For years we, in all lines of endeavor, have been trying to find the easiest way and thought we were doing the right thing, but the easiest way is never the right way—it leads to degeneration. Now people are looking for an easy religion, such as Christian Science and New Thought, but they too lead to degeneration. And you have been trying to make the religion of Jesus Christ an easy religion; easy and attractive to the rich; one that will allow them to indulge in all the worldly pleasures, to dance, go to the theater, gamble and drink, and yet remain in the church and even on the official boards, but it is not the right way. It is leading—has led to degeneration.

And the scientific world is now trying to find an easy way into spiritual life through the medium of the spiritualists and clairvoyants. It is an easy way but it is not the right way; it leads to degeneration. There is but one way, Christ said "I am

the way, the truth, the life; he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

The easiest way to maintain the body temperature is to hug the fire or to imbibe alcohol which is easily oxidized—oxidized in the blood, and no activity, no functioning of the tissue cells is necessary to oxidize it, but it is not the right way, as both lead to degeneration of every tissue and every function of the body.

The easiest way to health is to continue to violate every one of God's physical laws, and then have the Christian Scientists or Mental Healers or the Doctors (with their X-ray, radium, and vaccines) get us well, but it is not the right way as it leads to degeneration and death. The right way is to abide by every one of God's physical laws, to work and exercise, to function and to avoid stimulants.

The easiest way is to have a few rich men support the church and to let them dominate its policy, dictate the kind of sermons you shall preach, to let them introduce business methods into the church, but it is not the right way; it is leading to degeneration. The church is not a business institution; it never has been, it never will be a business institution. Thank God it is intrinsically unbusiness-like. It is built upon a life of sacrifice, of self-denial, and the ministry must be a life of sacrifice and of self-denial. It is the hardest way, but it is the right way, as it leads to regeneration and life, and to an efficient church.

It is a violation of God's law for you to go the easiest way—it means degeneration. You must work and go the hardest way; this means make the poor man support the church and make it an institution that he can and will support, and this will mean strength, regeneration and life, and an efficient church.

I don't pretend to be a judge as to which is the right way to pray, but the easiest way is never the right way. To pray sitting or standing, to pray in an ordinary, conversational way as if God were some old acquaintance or a first base-man, is, in my opinion, not the right way. We must get down on our knees and humble ourselves before God. Earnestly plead and entreat, concentrate and project our thoughts out into the great unknown, close to God. To writhe in prayer, to have the agony of prayer, this I know produces results. Let us approach Him with the awe, the respect, the reverence that is due to One who has all knowledge, all power, Who is all Love.

The easiest way is to let the women vote, to let them correct things, to let them run things, but it is not the right way, as it leads to degeneration. I believe that God intended man to evangelize this world. It is a man's job, and I believe He will hold us to a strict account for it. The hardest way is for us to do it, and we must do it, or we shall degenerate like the parasite Isopod, a member of the crab family.

The male and female crab of this species were originally of one size, but the female gradually took upon herself the duties, the care and responsibilities of providing food and protection to the crab family, and the male gradually became smaller and smaller, until finally the female took upon herself the task of protecting him also, and tucked him away under her claws, and he is of no value now, except to fertilize the batch of eggs. Let us take warning.

The easiest way is for us to get down on our knees in our comfortable homes and pray for the poor man; but the right way is for us to go out and seek the poor man, to seek to aid him, to seek to serve him.

I was an ardent woman suffragist before I began writing this paper, but I am one no longer. If suffrage is to take women out of the home, if it is going to increase the proportion of women in business, it is our duty to work against it, rather than permit them to have it. My experience has been that women will never return to the home until it is too late, until they are of no further use to business or society, and as for motherhood they are rendered wholly unfit for it.

The work of the world is a man's job, and God expects man to do his duty. Let us function, let us arouse ourselves, let us clean up things ourselves, let us have not only one standard, but a high standard of morality, and let us also get rid of the drinking and smoking and swearing and gambling; the women are pressing us pretty hard in these things also. Let us assert ourselves and force woman into the home where she belongs. There is no vocation suitable for women but household duties and agricultural pursuits. All other vocations lead to physical, moral and spiritual degeneration, and unfit her for the higher duties of womanhood. There is only one way to handle a woman and that is—without gloves. The women are making molly-coddles of the men in almost every walk of life, in the medical profession, in the theological profession, in every sphere of life. I know it—I see it. I know what I am talking about. I am no woman hater. I love them, honor them, respect them second to no man, but a woman should never dominate a man.

It is a deplorable sight to see girls going into business, giving up the best part of their lives, their strength, their honor, everything they hold dear, for the sake of a few clothes, a few theater tickets, a few hours of pleasure, and at the end of ten years, at the most are nothing but physical and moral wrecks with nothing to show for the years of effort but a devitalized constitution, wholly unsuited for the higher duties of womanhood, and in fact, they become actually a burden upon society. Not only have they nothing to show for their labors, but they have deprived young men of an opportunity of obtaining employment, who would have been in a position to marry them, instead of becoming parasites upon society as many of them are becoming to-day. It is back to the home for the women and back to work for the men.

We must take a firm stand in this question. The easiest way is to employ women as they are cheaper, and in some cases more efficient, but it is not the right way. It is leading, in fact, has led to physical, moral, and spiritual degeneration of both sexes. It is a violation of God's laws to waste our energy, our strength, our resources in acquiring a few dollars and a few moments of pleasure, and unfitting us for the higher duties of life that God intended us to perform. It is a crime—a sin.

I do advocate women doctors. They are sorely needed, but in all other lines of endeavor let us employ the men, and give them a chance to marry, and make them marry. No young woman should be employed whose parents are able to support her. This is nothing less than a sin.

I, of course, would rather have the women effect moral reforms than not to have the reforms, but it is a man's job. We can—we must do it ourselves; God expects us to do it. It is our function, and not to function to go the easiest way is a violation of God's laws, and if we violate God's laws we are going to degenerate, and we have degenerated. To allow woman to do man's work is an evidence of degeneration. Woman suffrage looks to me like masculine degeneration. But I believe we have reached the lowest depths of the trough of the wave of this form of degeneration also, and have actually made the turn, and so I advise the women to take warning. We are aroused! BEWARE! Back you go to the home where you belong!

Just a word of warning to you women. Curb your tongues. You are making degenerates of your husbands and sons. It is acting upon you as a boomerang, reacting in a way and in a form you would least desire. I know it because I see the inside of your family life. If you knew what effect your tongues were having you would never open your mouths again. This means you. Don't think it means some other woman.

Just a word to you, mothers. Don't ever use that overworked quotation "All work and no play makes Jack a dull boy." We see evidence every day of Jack's play, and it is a form that takes him fifteen or twenty years to get over, and he frequently carries it through life, and even to the third or fourth generation. It is responsible for

conditions that may necessitate an operation on his wife any time from two weeks to twenty years after marriage. So the easiest way is not the right way or the best way—it leads to degeneration and death.

APPENDICITIS.

This trait of Nature of always going the easiest way is strikingly seen in an attack of appendicitis. When the appendix becomes inflamed Nature places one loop of intestine after another around the inflamed organ, and causes a gluey exudate to be secreted that adheres the surfaces of the intestines together. These are what we call adhesions. If the inflammation continues pus is formed, the appendix is perforated, and the pus escapes into this pocket or sack, formed by the loops of the intestine.

Now the easiest task for Nature is for the pus to dissolve this gluey adhesive material, and escape between the loops of intestines. It is the easiest way and the way Nature selects in almost every instance, but it is not the best way, as it leads to Peritonitis and death. A harder way is for the pus to eat its way through the wall of the intestines and escape into the alimentary canal, and thus be discharged externally. This is a better way, and it occasionally happens in cases where operation is not resorted to. These patients are very fortunate and almost invariably recover, but it is a rare occurrence and ought never to be depended upon. But the best way as well as the hardest way is for the pus to eat its way through the abdominal wall, through the muscles, the fascia and skin, and be discharged externally. This is the ideal way. And Nature does it this way occasionally just to show us she can do it that way, but it is a very rare occurrence. I have never seen a case end so happily, but there are cases on record of appendicitis fortunately terminated this way.

This illustrates in a very striking manner that the hardest way is the best way. It is not usually Nature's way, but should be the way of choice.

TOO MUCH HOUSED.

We are too much housed in our work. We must work in the open air in the sunlight. We have got to come to it. Stimulate with those physiological stimulants—fresh air and sunshine, and stop the use of those pathological stimulants, meat, alcohol, tobacco, and city life. I believe it is against God's wishes that we congregate in the cities. It is certainly leading to physical and spiritual degeneration.

We are too much housed in our play. We must get out of the house, the theater, the motion picture show, the indoor pastimes. We must stop these pathologically (sexually) stimulating diversions, and stimulate with the physiological stimulants—fresh air, sunlight, and outdoor life.

We are too much housed in our charity. We cannot delegate this to the Charity Organization Society. Charity must be individual—a man to man charity. And we must stop those pathological stimulants—Christian Science and New Thought, i. e., not to worry about the condition of our fellow-men, believing they will get along somehow; to rise above it; to have only beautiful carefree thoughts. But instead, we must use those physiological stimulating thoughts, sympathy, and to make it our business to know the condition of our fellow-men—as to whether they have sufficient food, are steadily employed, or are ignorant of the effects of indulging in alcohol, and whether they are physically able to perform their daily tasks.

We are too much housed in treating our insane; they must be gotten out into the open air and sunlight, and we must stop stimulating them with those pathological stimulants, meat, eggs, fish, and fowl. The insane should never have any animal proteid (except milk and cheese) but should have a liberal vegetable diet. We are simply poisoning them to-day. Insanity is nothing but the result of poison from stimulating food and an exciting life.

We have realized that we were too much housed in our treatment of tuberculosis, and are getting our patients out into the open, not only into the country, but also compelling them to sleep in the open air, but we are still stimulating them with those pathological stimulants—animal proteids. We should, and we shall very soon, be putting them on a meat-free, egg-free, fish and fowl-free diet. Then we shall get results instead of poisoning them with animal proteid in the form of eggs and meat, etc.

We are too much housed in the treatment of our criminals. Criminality is a disease, and we cannot cure it by lowering the physical efficiency of the prisoners by depriving them of fresh air and sunlight. Thank the Lord for men that have the courage of their convictions as Osborne has. But just see the opposition he has had to contend with, not only from the politicians, but from the so-called Christian people, who think that a criminal should suffer and be subjected to the treatment that will result in making him more of a criminal than ever. Coming generations will look upon us as real criminals, instead of them.

You could almost make a saint out of a criminal if you would stop those pathological stimulants, animal food, alcohol, tobacco, cocaine, morphine, and stimulate him with those physiological stimulants, a vegetable diet, a clean, religious atmosphere and get him out into the open air and sunshine, and compel him to work in the open. But the money he earns should go to his family (after paying for his keep) and not into the pockets of a few politicians.

We are too much housed in our religion. We should go to church to pray and worship God and to commune with Him, and not for entertainment, refreshments, and amusements, but to derive strength to go out into the world and carry our religion to our fellow-men. We should stop those pathological stimulants in the form of opera singing, motion pictures, and vaudeville, and stimulate instead with that great physiological stimulant—the Spirit of Our Lord and Saviour Jesus Christ.

Out into the open for us; stop pathological stimulation, or it means degeneration in every walk of life.

It evidently is displeasing to God for us to live in the cities. Instead of the confusion of tongues as at the time of the Tower of Babel, it is now physical and spiritual degeneration that is going to drive the people out of the cities and into the open.

To sum up, what we must do is to eliminate every pathological stimulant—money, amusements, vaudeville, motion pictures, opera singing, formalities, literary, artistic, classical sermons. And to keep stimulating constantly with a physiological stimulant—the pure simple Gospel of our Lord and Saviour Jesus Christ. This will stimulate, then weaken, then check, then change, and the change will be *regeneration*. And then we must work, work in the open, a man to man Christianity.

HELPING HAND.

There is one thing that humanity is crying aloud for, and that is for a check on this terrific, ever-increasing pace we are traveling, a check on this exciting, fast, unnatural, stimulating life. It stimulates our nervous functions, then checks, then changes, and the change is insanity, and this is the simple explanation of why insanity is on the increase; why the inhabitants of the cities are more likely to go insane than those of the country. This weakened nervous system means weakened digestion, checked digestion, parenteral digestion, auto-intoxication, and insanity; insanity is due to nothing but a nerve cell weakened by constant stimulation of an exciting life, and changed by the stimulation of toxins.

Everybody is pushing everybody else. Labor demands higher wages, and everything else goes up accordingly. By the time labor gets its demands it is the time to advance wages again, as the condition of the laboring man has't improved at all. Such a condition of affairs cannot go on indefinitely, and it is bringing great hardships upon

a class of labor whose wages are practically stationary. This affects every walk of life, and even the theological profession feels the need of increased compensation. The mad rush for money seems to be the root of all the trouble.

Will nobody offer us a helping hand? Will nobody set an example? To whom shall we look for relief? To the government? To Socialism? To the medical profession? To whom should we look? We should look to the Church. It is your duty to preach and set an example of plain, simple living; plain, simple dressing; plain, simple eating; a life of self-sacrifice, of self-denial, a life free from the curse of money. There are plenty of people who remain away from church because they haven't the kind of clothes they think they need, and their children cannot go to Sunday School because they cannot be dressed as other children are.

You may say "We can't stop these conditions, they have always existed and always will." I say we can, we must, and we will, for it is causing degeneration, both physical and spiritual, and we have reached the stage when we have got to do something about it. We must stop this mad rush for money. We must stop the constant pathological stimulation of this unnatural life; it first stimulates, then weakens, then stops, and then actually changes man's highest spiritual function, that of approaching close to God, and he is approaching close to Satan.

THE FALL OF MAN.

The body has a very limited defense against the pathological stimulants. The process of generating a cancer cell is a physiological process, but the stimulant used is a pathological stimulant, and the result obtained is a pathological result. The cell is a degenerated cell. If we use a physiological stimulant, the process is the same, but the result is a physiological cell—a regenerated cell.

The cancer cell has proved another Biblical statement, the fall of man. Man was unquestionably created physically, mentally, and spiritually perfect in the sight of God. And we have degenerated physically, mentally, and spiritually until we have reached the very lowest depths of the trough of the wave of degeneration. Nothing will save the race, nothing will regenerate man but work—physical, mental, and spiritual.

Is medicine going to lead the way?

Is science going to lead the way?

Or is the Church going to lead the way? The Church must lead—it shall lead—it has *led*.

AUTO-INTOXICATION.

You may laugh when I make this statement, but never-the-less I believe it to be true: that the human race will never be able to get very near to God with a coated tongue, for a coated tongue means auto-intoxication, and auto-intoxication means stimulation—insidious pathological stimulation, and stimulation means degeneration of every cell, every tissue, every function of the body; and the law of stimulation operates in every sphere of life, every kind of life, every form of life.

THE THEATER.

Man is simply going the easiest way. He is catering to his senses, his sense of ease and comfort, his sense of heat, his sense of pleasure, his sexual sense, and the more he caters to them the more they demand. They are all stimulants and all result in physical and spiritual degeneration and death. The theater is catering to him, the lawyer is catering to him, the doctor is catering to him, the preacher is catering to him.

I don't advocate a life that deprives us of all pleasure, but we Christians ought not to indulge in those pleasures, the production of which, or the participation in which on the part of our fellow-creatures, is so frequently attended with physical and spiritual degeneration. They are pathological stimulants and lead to degeneration and death; and all stimulants may on one application cause, and do frequently cause, a habit.

The influence of the theater is for evil. It is surrounded by an atmosphere of evil: they think evil, they speak evil, and they act evil. The atmosphere is reeking with evil. They are making immorality a virtue.

If you put a young virtuous girl in such an atmosphere, what is the result? Do you expect the natural laws to stop working for her? No, they continue to operate, and the chances are nine out of ten that in a very short time she will be living an immoral life. The theater is no place for a Christian. We have no right to support, by our patronage, any institution that is productive of so much evil, or to indulge in a pleasure, the production of which is such a costly thing to our fellow-creatures.

Ah, you will say, the theater does some good. Possibly. I have not seen any good from it yet, but I have seen a great deal of harm from it and so have you. Ask yourself this one question: "Is its influence for good or evil?" There is but one answer to that question. The theater is catering to man's senses: there is no play too vile for the managers to put on the boards, the only limit being the law. There is no play too vile for the public to crowd to see, the only limit being the law, and the more vile the more successful.

You may say I am pessimistic, but one of my patients, an actress, said the plays to-day were so rotten she was ashamed to go to them herself. When you can shame an actress with a play it is going some.

The same can be said of dancing. If there is anything more demoralizing than the modern dances, I should like to know what it is. To say that it is a stimulating pleasure, stimulating to the sexual function, is putting it mildly. It is nothing short of the actual exercise of those functions in many cases, and yet you are considering the removal of dancing from discipline. Dancing is not a diversion that a Christian should indulge in.

The remedy is to get out into the open for our pleasures, for our play. This means more parks, larger parks, and more liberty in them, out-door sports, and we Christians must make an organized effort to accomplish this, we must use our minds, our creative, our inventive genius in devising ways and means of doing this. We can, we must. We are negligent when we allow the devil to devise, create, and determine not only the pleasures for the great mass of the people, but the pleasures of the Christian people as well.

THE LAWYER.

The lawyer is catering to man's senses. When a man of means goes to him, possibly after violating a law, or injuring a fellow-man, the lawyer proceeds to cater to his vanity, his pride, his pugilistic sense; says he has a case, or the law is unconstitutional, or he owes it to society to fight the case; the law has a loop-hole in it, and he convinces him that he is in the right. They pit us against each other. The man goes to court, he loses, he carries it from court to court. He is finally defeated after having spent a large sum of money, and after realizing what a fool he has been he despises the lawyer. The lawyer says "I have got to make him fight it, I don't dare to tell him the truth, or he would only get some other lawyer. Who is going to pay my rent and support me? I must make him think he has a case." Money is their only consideration.

If the poor man goes to the lawyer, he will not consider his case for a moment without a retainer, or if he has an absolute sure thing, the result of an accident in which he has been maimed for life, he wants most of it if he wins—50 per cent at least. What is the result? Both the rich man and the poor man despise him, and the legal profession was never so little respected in its history as it is to-day. The result of all this is that the Government has come to the rescue of the poor man, and in a few states has already instituted the Public Defender, and in others has passed the Workmen's Compensation Act. The result is that the legal profession is crumbling at its

very foundation; it is in a serious condition. There is nothing left for them now but to vie with each other for the privilege of catering to the ever increasing demands of the rich man. The legal profession has gone the easiest way, and it has resulted in degeneration and almost death.

As for the legal profession rendering a service of love to the poor man, that is a joke, and the opportunity for so doing, ever neglected, is now almost gone, for the Government has stepped in and is fast removing the poor man from the tender mercies of this the most heartless of all professions.

THE DOCTOR.

The medical profession is also catering to man, the money man. When he sends for us we go at once. And instead of telling this rich man, this inactive, lazy man, this meat-eating, sugar-consuming, tobacco-smoking, whisky-drinking, card-playing, theater-going, Wall-Street-gambling, vice-seeking man, the truth, that he is violating every law of nature, almost every law of God, we withhold the truth. We say he is overworked, has neurasthenia. We try to find some one organ that is functioning a little more imperfectly than the rest, and proceed to treat that. We apply some alluring term to the same old disease: it is auto-intoxication now. Then we institute some new, up-to-date palliative treatment, a mere money-maker for us, with no real value to humanity, or we remove his tonsils, a piece of bone from his nose, his appendix or his colon. The doctors say "I don't dare tell him the truth; he wouldn't do as I tell him, and would only get another doctor. I must jolly him along. I need the money; who is going to pay my bills?" The result is that physical degeneration continues. But this patient knows we are withholding the truth; he knows we are cowards, and he is beginning to despise us.

We doctors are no better than a lot of vultures. We wait until our victims fall with some organic disease, and then we feast upon them until a merciful God removes them from our presence.

We are doing practically nothing to stop the ever-increasing supply of material. We should insist and demand a strict observance of God's physical laws, the right kind of food, the required amount of exercise, eliminate stimulants, call a halt on this fast life. But we haven't the courage, we are afraid, we continue to cater to the public, we want the money. The medical profession has a cancer, and it is a hopeless one.

But we are not catering to the poor man; we are ignoring him. He is insufficiently fed, improperly fed, insufficiently clothed, knocked about from pillar to post. In ignorance he indulges in alcohol. He is overworked. He works in an atmosphere of dust, fumes, gases, and disease, wrecking his health, mutilating his body, and even giving up his life to provide food and shelter for his family, and ease and comfort for the rich man. He sacrifices his body for us, and what are we doing for him, the one who needs us the most? We keep him waiting all day when he sends for us, if we go at all. We compel him to employ inefficient doctors or send him to the dispensary, where he is obliged to wait hours to be treated. Who pays for his time? He is paid now only for the time he works, and if ten minutes late is docked for half a day. This is the man who needs us the most, who is doomed to slavery himself, with the prospect staring him in the face that his children will be likewise doomed. What are we doing for him? Nothing. Is it a wonder he is beginning to despise us also?

Some will say "Just see the service the doctors are rendering the poor in the hospitals." Don't fool yourself. That is not a service of love to the poor. We have our reward. We are paid for the service we render; paid in experience, in the advantages we have, in the indirect benefits that accrue to all doctors who are connected with the hospitals, and if we are so fortunate as to finally advance to the chief positions on the staff, we receive a direct and very remunerative return for every service we render at

the hospital. If you want to find out how anxious these doctors are to render services of love to the poor man call one of them from a tenement district and see how anxious he is to come.

The result of this is that we are despised by the rich man and by the poor man, and the medical profession was never so little respected in its history as it is to-day. It is crumbling at its very foundation as it should, and we deserve all we are getting, for we have neglected our element of strength, the poor man.

Now the Government has stepped in and is going to provide the poor man with medical attendance, in the form of health insurance. This means that our opportunity to render a service of love to the poor man is gone, and gone forever. We shall be paid, although poorly paid, for every service we render him. And there is nothing left for us but a lot of dead beats, and to vie with each other for the privilege of catering to the increasing demands of the rich man. Do you see any hope that the medical profession will ever be able, under these conditions, to develop courage enough to demand that the rich man observe strictly God's physical laws?

No, it is a hopeless case. Our opportunity is gone, and gone forever. We are doomed to be Government employees. Our position is hopeless, and we deserve it, simply because we have destroyed our foundation of strength by neglecting the poor man. We shall be able to exist, but we shall forever be deprived of rendering a service of love to the poor man. The profession of medicine will be, and is, honorable no longer.

Brokers say doctors are poor business men. We are very unbusiness like. Thank God for that. Of course we are unbusiness like, and we have been proud of it. Medicine is not a business, has never been a business. It can never be a business and be a success, but we are fast becoming business like, becoming commercialized, fast becoming a disgrace to the noble profession of medicine, fast becoming ashamed of ourselves. Now we have but one object—acquiring money and honors and position, and the desire to render a service of love to the poor man is almost unknown.

I want to make a protest against our lax methods in reference to Gonorrhoea and Syphilis. Why don't we tell the truth in reference to these diseases; that they cannot be cured except in rare instances, that the chances are the victims never will be cured. Why don't we tell them they can infect their wives, necessitating an operation at any time from a week to twenty years after an attack of Gonorrhoea, and that Syphilis can be transmitted not only in the first and second stages but also in the third stage, and to the second and third generations?

I want also to enter a protest against doctors treating women and girls in their offices as they are doing to-day. It is wrong, immodest, indecent for women to get up on a table to be handled and treated by men doctors, and it surely isn't right for young girls to be so treated even though it is done with the knowledge and consent of the parents. It is a great factor in destroying their modesty and virtue. This is well illustrated in the following case.

I was giving local treatment to an absolutely virtuous young girl for a serious pelvic trouble that later necessitated an abdominal operation, and after treating her for a year she came to me fearing she was pregnant. She was not, however. I said to her "I want you to answer me one question, and I wish you to be absolutely truthful about it. Did my treating you in the way I have, make it any easier for you to commit this indiscretion?" And she answered, "Yes, it did." What a foolish question for me to ask. Of course it did. It is the psychology of the thing. I am a man, and one man is no different from another in that respect, even though he is a physician.

Women physicians can and must be made capable of doing this work. I realize that it takes years of preparation, years of experience in hospital work to be able to examine a woman properly, and we must see that the women physicians have that

proper hospital training and clinical experience, and it is the duty of the church to advocate and insist upon complying with God's law in this respect also. One of the crying needs of the hour is more women's medical colleges and hospitals. It is a lasting disgrace to the City of New York that she hasn't an up-to-date women's medical college within her borders. But it is what you would expect from such a morally degenerated city as this has become, and I tell you the moral depravity of the coming generation is something frightful. It is unbelievable what the average child attending school knows to-day. This sex education is all wrong. This province belongs to the mother. It is the easiest way to let the teachers do it, but it is a terribly wrong way. It will lead to the children discussing things they have no right to discuss; they are discussing them enough already.

Some of the doctors have fallen so low as to recommend sexual intercourse for young men and girls. They say it is necessary to have those organs functioning in order to be perfectly well. That is absolutely wrong. People violate every one of God's natural laws, become ill, and are then advised that it is also necessary to violate one of His most sacred spiritual laws in order to be well. God would never make it necessary to do such a thing. Here is the explanation as to why it is not.

It is the function of the cell to produce a ferment for every need, for every form of stimulation, be it animate, inanimate, chemical, or mechanical. Some of these ferments are evidently not formed except upon stimulation, but the cell may form a habit of producing them at a specified time.

Now the accumulation of these ferments in the cell causes a desire or craving for the special form of stimulation that activates or liberates them. After once formed they will continue to form as a regular function of the cell, at least for some time, but the habit of being formed at a specified time can be changed:

First: By the mind.

Second: By stimulating food and drink.

Third: By contact with the special stimulant that activates it.

Now it is so with our bodies. They are simply big cells, and the ferment of generation acts exactly the same. It has formed the habit of being elaborated at a specified time. The ferment, the spermatozoa, accumulates in the cell (organs) and causes a desire or craving for that form of stimulation which activates or liberates it.

The ferment continues to be formed as a regular function of the cell (organ) and can form a habit of being elaborated at any specified time. The ferment-forming function can be stimulated in three ways:

First: By the mind.

Second: Chemical stimulation (food and drink).

Third: By contact with the special stimulant that activates it. (Local irritation.)

This means that sensual or lustful thoughts, optical stimulation, stimulating food and drink, and any local stimulation, irritation or inflammation, causes an increase in these ferments of generation, and the accumulation of these ferments causes a desire, a craving for sexual indulgence. Now if this ferment-forming function were not stimulated by sensual thoughts, by stimulation food and drink, by local stimulation, as for instance—tight clothing, dancing, abnormalities of the sexual organs, and other stimulating factors, the ferments would be formed in a passive natural way, and the normal mind would have no difficulty in controlling the sexual desires. God has endowed us with more than ample power to control this natural desire. He has given us the mental power potentially to control this craving, no matter to what extent it may be stimulated, but this power of control by the mind must be correspondingly developed by use, and by the influences of training and teaching.

Now are we doing the right thing? No, we are not. Some people believe that we must force our children out into the world to harden them—let them know evil, so they

will become hardened to it, develop an immunity to it—to this form of stimulation. Then, if this theory holds good, you should give your children alcohol, (for alcohol is also a stimulant) so they will develop an immunity to it. But I have yet to find a person who has developed an immunity to alcohol, or any other form of pathological stimulation. This is something the body cannot do—develop immunity to a pathological stimulant. It will invariably cause degeneration if continued. You can get what we call a revulsion from an overpowering dose of a stimulant, but we can't afford to try to get a revulsion from any pathological stimulant, which may ruin a life, or lead, on one application, to the formation of a pernicious habit.

Now teaching a child sex hygiene and creating stimulating thoughts and talk about this function is never going to stop immorality. It is only going to stimulate the formation of these ferments of generation. You can educate them, disgust them, frighten them; it will do no good. You must stop abnormal stimulation and suppress their passions physically, mentally, and spiritually. Stop abnormal stimulation.

First: Mentally, by stopping mental stimulation. Optically, in the theater, by immodest dress; by lewd pictures and (thanks to the late Anthony Comstock we have done this to a certain extent) by stimulating literature. Audibly, by refraining from talking about it in school and the home.

Second: Chemically, by abstaining from all stimulating food and drinks, alcohol, tobacco, spicy foods, and candy.

Third: Physically, by removing every source of local irritation, tight clothes; abnormal formation of the parts, i. e., conditions requiring circumcision in both male and female; indiscreet manipulation.

Then suppress it mentally and spiritually by developing physical, mental, and spiritual control. If a child is weak physically he is going to be weak mentally and spiritually. How can we develop physical, mental, and spiritual control? By avoiding all stimulating food and a stimulating life; by developing the power of self-control, by moral training, and by getting the child out into the open to be stimulated with that great physiological stimulant—life—life in the open, and spiritual life.

Are we doing our duty? No. We haven't yet begun. We are on the wrong track. Let us get right.

What things cause weakened mental and spiritual control? The same things that cause weakened physical control—stimulants, pathological stimulants, stimulating food, stimulating life, theater, dancing, confinement in the house and cities; and the lack of physiological stimulation, i. e., outdoor life and the spirit of Jesus Christ.

The doctors, then, that have advocated sexual indulgence as being necessary for perfect health, not only show evidences of moral and spiritual degeneration but also show what microscopic brains they have.

The perfect function of these organs, in fact of every organ of the body is necessary for perfect health; but the perfect function of these organs does not depend upon the activity of the ferment-producing function, for we find these organs have two functions; an apparent function—the external secretion, and a hidden function—the internal secretion. These functions are entirely separate, the internal secretion enters the blood and is the one upon which the body depends for the development, and for the perfect functioning of other organs. When the general circulation is increased as in exercise, these internal secretions are increased and they function perfectly irrespective of what the ferment-producing function is doing, and the ferment-producing function continues unchanged, as it is in the habit of doing as nature intended it should, unless the time of generation is changed by stimulating thoughts, stimulating foods and by physical stimulation (irritation).

Exercise and a good general circulation enables the body to take care of the external secretions, and nature will do this without injury to the health. It is an ab-

surd thing for us to have our organs imperfectly functioning year after year, and then when we get in poor health to blame it on an organ that is not responsible for it. We continue to violate every one of God's physical laws, and then must violate one of His spiritual laws in order to be well. It is so absurd it hardly needs contradiction, and I would not refer to it but there is a growing belief among men and boys, caused principally by the doctors, that sexual intercourse is necessary for good health. It is absolutely untrue. God would never make it necessary for us to violate one of His most sacred laws in order to be well.

In fact all the later investigations tend to prove that man is stronger mentally and physically for not wasting his generative fluids. And here again science only proves what we have common knowledge of, the truth is right on the surface.

And it is also the policy now of some of the depraved members of the profession to allow these passions to go unchecked, to allow the people to debauch this passion to the very limit, and then have the women look to the physicians for instructions as to how to prevent conception. Would you believe the medical profession could sink so low?

This ferment of generation is actively influenced by the mind, can be activated and inhibited by it. And the body is one big cell. And the ferment of generation of the Cancer cell can in the same way be activated and inhibited by the mind, although, as in the case of some people, the mental control of this function of generation (passion) is lost, is underdeveloped.

And it is the same with animal food. Stimulating food and drink, directly and indirectly stimulates the ferment of generation, and changes the habit of being elaborated at a specified time. Stimulating food and drink means a weakened mental and physical control; and it is the same with the Cancer cell, the mental, physical and spiritual control of the ferment of generation of the Cancer cell is weakened by animal food, beside being directly stimulating to the cell by toxins and heat.

The medical profession must be more liberal; we must take up mental healing. Why should the people who desire to avail themselves of the power of healing by the mind be compelled to take up that absurd, fanatic, unchristian belief of Mrs. Eddy?

We must not look to the physician to heal us, but to show us the law, and to influence us, to encourage us, actually compel us to comply with those laws, so that nature will cure us—will restore physical control. Physicians don't heal people. We look around until we find the organ that isn't functioning, then we first remove every form of pathological stimulation, i. e., irritation from food, abnormal conditions, infection, etc. We make the patient comply with nature's laws, put the body in the physical attitude where it can cure itself, i. e., restore physical control and stimulate physiologically by fresh air, out-door exercise, sun-light and proper food. If the cell or organ isn't functioning, it shows loss of physical control, but we have become blind to the fact that there is also loss of mental control in every case of imperfect function of a cell.

But we must not look to the mental healers to heal us, but to look to them for the laws that govern the working and development of the mind, and to influence, encourage, and to actually compel us to comply with those laws. And you must do the same with the mind—remove all pathological stimulation, doubt, disbelief, indifference, and pathological stimulation such as improper food and drink and a stimulating life (indoors exciting) and apply the physiological stimulants, belief, faith, mental and physical exercise, outdoor life, proper foods and drinks, and the physiological stimulation of the association of those who so believe.

Fortunately mental control is confined to one organ, and you don't need to be a diagnostician to locate the trouble, but you do need a diagnostician to locate the pathological stimulation that is causing the trouble; as I said before, the mind (mental control) is more powerful to cure diseases than the body (physical control); but if you

had broken off a needle in your hand you wouldn't try to heal it with the mind, but you would remove the pathological stimulation; and it is so with an abscess in the appendix; you must remove the pathological stimulant—the pus, for if the pus doesn't eat through into the bowel or be discharged through the skin, two conditions which are very rare, or isn't removed by operation the patient is going to die.

That is why I believe there should be a law passed compelling Christian Scientists and Mental Healers and Divine Healers to practice under the supervision of a government employed physician. It is a positive crime not to do so with children. And here we see why benefit is obtained from osteopathic and chiropractic treatment. Abnormally placed or developed bones or joints pressing on the nerves interfere with the nervous impulses that exert mental control; and this explains why in some cases they get almost miraculous results. It is absurd to deny that in some cases they are of benefit, but the trouble is they try to cure everything with it and there they fall down. Let us be liberal. Let us open our eyes to the facts.

And it is the same way with the preacher. We must not look to him to heal us spiritually, but to show us the law, encourage us, influence us, and almost compel us to comply with these laws. But we must look to God to heal us. But the ideal Christian spirit is for us to exert our influences, our knowledge, our efforts unsolicited, uncompensated in a service of love physically, mentally, and spiritually.

We must comply with God's physical laws and look to Him to heal us—not to our physician. We must comply with God's mental laws and look to Him to cure us—not to the Mental Healers and Christian Scientists. We must comply with God's spiritual laws and look to Him to forgive us and heal us—not to our priests or preachers.

If we have any real love for humanity we shall desire to see them physically efficient, and the only way we can do that is for us to clearly define the physical laws, and to insist upon a strict obedience of them, and to stop catering to the public. And if you have any real love for humanity and your church, you will wish to see them spiritually efficient, and the only way you can do that is to clearly define God's spiritual laws, and to insist upon a strict observance of them and to stop catering to the public. This means observing every one of God's spiritual laws, and a life of self-sacrifice, of self-denial and work.

I don't expect to have any influence on the medical profession. It is too late, they are beyond recall, but I do expect to have some influence with the theological profession. You are the last to take up anything, and you will be the last to succumb to these influences, it is not too late for you to change. You still have your opportunity.

No matter what line of thought we follow out, we always fetch up at the same spot. A vegetable diet, a life free from stimulation, a life in the open, is the thing; it practically proves itself.

THE PREACHER.

One of the most distressing features of our Christian life is that we are leading lives that are practically no different from the lives of the average worldly man to-day. We smoke, drink, dance, go to the theater, play cards, gamble in Wall Street, and some of us are actually immoral. We plunge into debt, we compel our cooks and chauffeurs to work on Sunday, we use the telephone, surface cars, railroad trains, and elevators on Sunday. We turn Sunday into a regular picnic day. Some of us even go to the theater and patronize the stores on Sunday. We lie and call them "white lies." We want to be paid for everything we do, and we show little or no love for our fellow-men. These are all violations of God's spiritual laws.

We become physically inefficient when we violate God's physical laws, and we become spiritually inefficient when we violate His spiritual laws. The yeast does not grow when the laws have not been complied with. You can't expect the leaven of

Jesus Christ to grow or function when the laws necessary for its growth are not complied with, and that is just exactly what is happening to-day. We are not functioning because we are violating almost every one of God's spiritual laws. There is nothing mysterious or unnatural about it; it is simply a natural law.

We are told "If you love me, keep my commandments," and the great commandment is "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul." Now love means obedience and service. We must obey His commandments and serve Him. But God is beyond our reach so we cannot serve Him directly, but we are told that if we do it unto one of the least of these, we are doing it unto Him. Then if we wish to serve God we must serve our fellow-men. Our fellow-men then represent God to us, and particularly the least of these—the poor man, and if we neglect to do it unto the least of these, we neglect to do it unto Him. And we must represent God to our fellow-men and how are we representing Him to-day?

One of our faults is that we are becoming more and more a one man Christianity—we expect our preachers to do all the work, to preach the kind of sermons we want, to do practically all the work, and to do all the converting himself. We must have every Christian functioning, a man to man Christianity. This means obeying every one of God's spiritual laws, and work—work in the open. Every Christian is an organ in the church, and when an organ doesn't function it degenerates.

If we want an efficient church we must comply with God's spiritual laws, and work. If we want a social organization or a club—that is another matter.

If we have an inefficient body and try to relieve the condition by employing palliative measures, by using pathological stimulants, it does no good, as pathological stimulation leads to degeneration. We are now trying to relieve this inefficient spiritual body by employing those pathological stimulants, literary, artistic, classical, worldly, sugar-coated, gold-plated sermons, opera singing, increasing formalities, motion pictures, vaudeville, billiard tables and secret societies in our churches. They are all pathological stimulants; they lead to spiritual degeneration, and death. There is only one form of stimulation that will answer; it is physiological stimulation, the constant stimulation of the Divine Spirit, and the stimulation of out-door life. These are physiological stimulants and they lead to regeneration. It means work—work in the open—a love for our fellow-men, a man to man Christianity, not one day in the week, but seven.

If we continue to violate God's physical laws as we are now doing, our bodies are going to continue to degenerate. This is a self-evident fact, and if we Christians continue to live the kind of lives we are now living, violating God's spiritual laws, we are going to continue to spiritually degenerate. You cannot violate the law without its having its effect; you cannot compromise with worldly pleasure and with sin, without its causing spiritual degeneration.

Don't bemoan the lack of spiritual life in the churches, and lack of attendance, but practice and preach and insist upon a strict observance of God's spiritual laws and we shall have an efficient church, and an efficient Christianity.

We must not cater to an ease loving, money seeking, carnal indulging constituency. It has but one end, degeneration. You ought to be psychologists enough to know that there is nothing in this world that will hold the church together but spirituality. Money and worldly pleasures are all forms of stimulation that act upon this spiritual function, and follow the great law of stimulation, which results in degeneration of that function.

If we don't hurry, if we don't take the lead, economic conditions will make us Christians, and we shall have lost the opportunity of having the church lead. Two great factors are going to be instrumental in making the world Christian. One is the elimination of stimulation in the form of alcohol and meat, and the other is the urgent need of stopping physical degeneration. This will cause us to get out into the

open for our pleasures, out of the cities for our own health. This will mean the death knell of the theater, of the dance hall and the dive.

The opportunity of getting on the right side of the alcohol question will soon be gone. The opportunity of rendering a service of love to the poor man will soon be gone, as he will be independent of us. The opportunity of living in strict observance of the Sabbath will soon be gone; our telephones, elevators, surface cars will soon be automatic, and we shall be able to use them all on the Sabbath without violating God's law. And our food is becoming more and more an uncooked, a prepared food. There will soon be no necessity for us to demand that our cooks violate one of God's laws while we are in church worshipping Him, and it is so with the ox and the ass, they are fast disappearing. Let us hurry before it is too late.

Then again labor will come forward if we do not lead, and will eliminate the dollar, the greatest stimulant, the greatest degenerator, the greatest curse we have to-day, and we shall have a religion without money. Oh, if we could have it now, a religion of love and service. Here is the way clearly outlined for you. Are you going to lead, or is the world going to drag you along this path that leads to physical and spiritual regeneration? Are you going to be forced along this path or is it going to be a journey of choice, a service of love?

You must lead, you shall lead; you have led. There will still be work for the church, but you ought to lead, you ought to make the sacrifice now, you should sow the seed now, you should be an efficient church now.

The theological profession is catering to the rich man, giving him the kind of sermons he wants, allowing him to introduce commercial methods in the church, allowing him to make our religion an easy religion, allowing him to indulge in almost all worldly pleasures without criticism.

But you are not catering to the poor man. You say he is welcome to come to church, but he does not feel at home there. You do not cater to him. do not give him the kind of sermons he wants, and do not allow him to introduce any of his methods into the church. You do not try to supply his needs. You do not carry the gospel to him. You neglect him, allow him to shift for himself. You compel him to go to the dispensaries (missions) if he wants religious help, and as in the case of medicine he receives here more skillful treatment than if he went to many of your so-called "swell" churches. You have turned your back on him.

Are you going to heed the hand-writing on the wall, or are you going to wait until the government does to you what it has done to the legal profession and to the medical profession? Come to the rescue of the poor man and supply him with a religion? If it does it will not be a religion of love and service but of dollars and cents for you will then be paid and well paid for every service you render the poor man. It looks to me as if the Gary plan is the opening wedge of a government religion.

After the government has removed the poor man from your tender mercies, there will be nothing left for you but government positions, or to cater to the ever increasing demands of the rich people, and no church can hold together long, following the lines and the policy the rich desire. It has feet of clay. It would mean degeneration.

Are you going to be Government employees or men of the Methodist Episcopal Church?

The legal profession and the medical profession are dead to the poor man, and they are crumbling at their very foundation. Are you going to travel in the same path? It means degeneration and death. You must get away from that curse—money. There is a way—it is a hard way, but it is the right way, it leads to regeneration, to life—life eternal.

POOR MAN.

The poor man needs charity now and must have it, irrespective of what the Charity Organization Society says, but what he wants is the opportunity for steady employment at a livable wage and under livable conditions; this means an end to child labor, and woman's return to the home.

It is the duty of the Government to see that every man has steady employment under these conditions, and it is the duty of the Church to help him in his fight to obtain it.

I am heartsick at the poverty, the suffering, the distress, the hopelessness, the unequal struggle, the increasing difficulties of obtaining employment and of obtaining the necessities of life, and at the evidence of physical and spiritual degeneration of the poor man. We must champion his cause. We should do it from a scientific, an efficiency standpoint. He is easier to reach, it costs less to convert him. He makes up the great mass of humanity, in him there is strength, and he has just as great a value in the eyes of our Lord as the rich man; if anything a greater value, for we are told that "inasmuch as ye have done it unto one of the least of these my brothers, ye have done it unto me." We suppose this also holds good when we do it unto the greatest of these, but we are not told so.

Do you suppose that after the poor man has lifted himself by his own bootstraps, has regenerated himself, has pulled himself out of the slough of despair, and has reached a higher level, as he surely will, do you suppose he is going to seek the Church that has hardly reached out a helping hand to him? Not the Church as it is to-day.

We must cast our lot with the poor man. We must live with him, work with him, play with him, worship with him and die with him if necessary, but we must not, will not rise without him.

Don't be afraid of losing the rich man. He is a coward. I know his mental processes, he is afraid to die; he knows how much he needs the Church. He has followed you down to the very lowest depths of spiritual degeneration, and he will follow you when you ascend to the very crest of the wave of spiritual regeneration, but he must be bent to your will, and not you to his will.

A rich man never gets very far from his physician, and he will never get very far from his church.

The parable of the Good Samaritan applies very well to the poor man to-day. He is ill. He is prostrate. He has been set upon and robbed by capital, and the priest (the lawyer) has passed by and the Levite (the doctor) has passed by and it remains for the Good Samaritan—the Methodist Episcopal Church—to go to him to befriend him, to render him assistance, to love him. He will repay you a hundred fold; he pays better than the rich man.

He is insufficiently fed, insufficiently clothed, works in an atmosphere of death, an atmosphere charged with dust, gases, and fumes, that spell tuberculosis for him. He is the one that needs you; the one the world has no use for; the one the doctors have turned their backs on; the one you are indifferent to. He is the one from my experience who pays his bills; who has a heart; whose hand is open to his fellowmen, and who if his neighbor is dispossessed will take him in. He is the one to work for. The one who will put our church on a firm foundation. There is a wonderful future for the Church that will seek to serve the poor man. It is the hardest way, but it means regeneration, it means strength, it means life, it means an efficient church.

"Mind not high things, but condescend to men of low estate." You must make the poor man support the church. It is the hardest way, but it is the best way, the strongest way, but you must make it consistent for him to support you, by living a simple life, by having only the necessities of life yourselves, by having no more of the luxuries than he has. As for accumulating money from the church, I don't think

it will be an enviable position to be placed in to stand in the presence of God after having obtained ease and comfort and luxury and wealth through the instrumentality of the institution that Christ founded, and the early Christians maintained, at such frightful cost to them.

A large salary from the church is something to be ashamed of, and not something to be proud of. Preachers should have sufficient income to obtain the right amount of food, the right kind of food, to be respectably attired, and to have sufficient exercise and outdoor life to maintain full physical efficiency.

And they should stand on an equal footing, should receive the same amount of compensation, consistent with their family needs. But there should be no big salaries in the Methodist Episcopal Church. They should, however, receive a pension. If any of them demand to be paid for their "superior qualification" let them enter the business world, where they can be so paid and receive their reward, but never to look for it from an institution which was founded for the purpose of spreading the Gospel of our Lord and Saviour Jesus Christ, and which has been maintained by centuries of sacrifice and self denial. It is a strong institution, but it has not been maintained for the purpose of affording you ease and comfort and luxury and security of position, but for the purpose of giving you an opportunity to work and to render a service of love to God.

You will say "How are we going to hold our congregation if we don't have eloquent preaching? Let me tell you, the time has gone by for talk, people are tired of talk, no matter how eloquent, how scientific, how classical, how literary, it has lost its power to attract. The time has come for action, for work—work in the open, a man to man Christianity. And a pure religion in the Church, and the House of God, to be used exclusively for worship, for communion and for strength for this work.

ALL ON RETURNING TO GOD.

There was a time when science and law and medicine and literature and art and theology were a part of religion—a part of the Church, but they have each separated from it, apparently going off at a right angle to it, as the longitudinal lines emerge from the South Pole, but they are not following a straight course. There is an invisible force that is exerting its attractive influence upon them, and instead of following a straight line they are performing a curve, and they have now reached the very outer limits of that curve, as far away from religion as they will ever get. In fact, are just about to make the turn, and will continue to converge, as the longitudinal lines converge until they reach the north pole, and medicine, art, science, law, and theology will have to return to God.

OPPORTUNITY.

Medicine has had its opportunity and failed, for the government is about to pass health-insurance bills. This means that we shall be paid although poorly paid for every service we render the poor man. This means that the opportunity to render a service of love to him is gone and gone forever.

Medicine has had its opportunity and failed to grasp it. Socialism has had its opportunity and failed to rise to the occasion.

Is the Church to fail also? you still have your opportunity, ours is gone forever; are you going to wait until it is too late? No, the church must not fail, it shall not fail, and to-day we must say, it has not failed. You have reached a crisis in the affairs of the church. I know it, you know it, the world knows it. What course are you going to pursue?

This is the greatest opportunity in the history of the church; the very atmosphere is charged with the electrons of a new religious awakening; I feel it, I hear it, I see it! There is evidence of it in every walk of life. The world is crying, it is starving,

it is dying for a new interpretation of christianity. You must not, you dare not, you shall not fail to grasp this wonderful, this exceptional opportunity. You are the New York Conference of the Methodist Episcopal Church. The state, the country, the world is looking to you for guidance, for inspiration, for initiative, and I tell you, brethren, within a very short time, the medical profession, the scientific world, is not only going to accept the Divinity of Christ, but the Divine origin of the different forms of life on this planet. While many of the theological profession are impotent with doubt and distrust and disbelief, the scientific world will come forward, not with the evidence, but with a child-like acceptance, of a plain, indisputable, undeniable truth. You must not let science lead, you must lead.

To show the trend of thought, in the scientific world, I shall read what Dr. Edward B. Wilson, professor of Zoology at Columbia University says in the final paragraph of his work on biology: "The study of the cell has on the whole seemed to widen, rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world, I am well aware that to many such a conclusion may appear reactionary or even to involve a renunciation of what has been regarded as the ultimate aim of biology."

This is the handwriting on the wall.

SPECIAL GIFT.

I believe I have one of those spiritual gifts, and it is strong within me to-day, for three reasons:

First.—I have used it, studied it, developed it.

Second.—I have abstained all my life from stimulants, alcohol and tobacco, and a stimulating life, and for the last six months, have abstained from all animal foods.

Third.—I have almost all my life tried to live a Christian life, tried to obey God's spiritual laws, and recently have tried to live close to Him, and I know He is directing me in almost everything I do, and I trust and depend upon His guidance, and I believe I will be warned when wrong in my views, warned when about to do anything detrimental to me and my loved ones, warned of any coming tragedy that I need to be prepared for; even told when I shall be financially able to do certain things, and as an illustration, I will tell you of the following warnings and instructions I have received, and how true they have been.

Over a year ago, and when my practice through speculation in Wall Street had dwindled to less than \$3,000 a year, I was directed in a dream to take an office in a building with a rounding front, devoted almost entirely to business. I entered the elevator, and went steadily up without a stop, and said, "If I should fall it would be a terrible fall." I seemed to go to the top of the building and then I entered a room, and there found my mother, who it seemed I had long been looking for, and who seemed to be depending upon the charity of friends, and I seemed to ask my-self the question, "Why had I delayed coming to her so long?" and when I found her I said out loud, "I knew God would direct me." Now the running expenses of this office alone amounts to about \$1,500 a year and I bought on the installment plan about \$600 worth of furniture, and yet I have never had any trouble in paying these running expenses, and also in the first year had paid for the furniture with the exception of about \$100. My practice has steadily increased, since I came here, and I have also found my mother, and have her with me to-day comfortable and happy, for which I had been praying a long time.

A few months ago I had the following dream: "My father-in-law, with whom I was living, asked me to make him a small platform six inches high and about a foot and a half square, so that he could step upon it and get into bed, and then the scene changed, and I was in church, where we seemed to come once a year to hear of our loved ones, who were separated from us, and who were dead or would die in the coming year.

A man came up to me and said, "Your father and mother are dead." I believe this means that I was contributing to the ease and comfort of my father-in-law, who is active and going to business when it is not needed, and that my father and mother would die in the coming year, and that I should lose no time in having them with me, so my prayers would be answered—which have been that God would hasten the day when I could give them every happiness and comfort that they desired, and now I am doing it. I want to tell you how I was guided and directed in getting the home that I now have for them.

I had found what I thought was an ideal home for us all, for \$50 a month, and had told the agent that I had decided to take the place but would give him a definite answer in a few days as I wanted to see if I would have any warning, in reference to the place, and that night I had that terrible impression. This was the first time that I had ever had a dream in connection with this bad impression, and the dream was as follows: My wife was standing on the side porch of this house and looking off to the west for our daughter Ruth, and these words came to me: "And Rebecca was mourning the loss of her child and would not be comforted." I knew this meant that I was not to take that house, and that our child would be taken from us if we did. We were greatly disappointed, but I decided immediately not to take the house, and began to look for another, and after spending considerable time and money, I found a much more desirable place, in every way an ideal spot, and I decided to take it after waiting three nights and not receiving any bad impression, and then after two or three nights, just as I was about to buy some furniture for the place, I had the same bad impression, but it was not clear about the place, and I attributed the bad impression to some bad news, in reference to a step (much against my judgment) that my brother was about to take, and I attributed it to this, but knew in my heart that it was about that house, but determined to take it as it seemed to be such an ideal place for us. So went ahead and bought furniture, paid a deposit on the place, put in coal, and we got all packed up ready to go the following morning early. That night I received that terrible impression again. I awakened and knew it was a warning, but said I could not possibly back out now after paying all the money and agreeing to take the house, and everybody expecting us to go. But I didn't dare go, I knew something terrible would happen to us if we did, and I was sure people would think I was crazy if I didn't go, but nevertheless I got up and told my wife and her folks that I had been warned not to go, and go I would not; I didn't care what they thought. Now you can judge from this that the warnings and impressions I have are real and undescribably impressive, if I will alter my plans under such circumstances, and am willing to take a loss of about \$100. You must be convinced that it isn't any mere night-mare. I have had night-mares a good many times, but a night-mare is a bed of roses compared to these impressions; there is no comparing them, and I never had them until a short time before I was completely wiped out for the first time in Wall Street.

After this experience I was pretty well discouraged but determined to find a home for my parents, and in a dream, had been previously shown that the same power that has turned me from taking the first house would guide me to another, and it was shown to me that the house would be on a hill, with other houses close to it, and as I stood on the hill I could look down on a familiar street, and I seemed to have the impression it was similarly situated to a house I had rented in ———— N. Y. overlooking the Hudson River, and I tried for some time to get a house there but was not successful. But finally found a house in ———— N. Y., overlooking the river, and on a hill, and other houses close to it; and looking down from the place I could see a familiar street, familiar to me from the car window, as I passed every summer morning. I took the place after waiting for the impression and not receiving any, knew it was the right place for me. I had been previously shown in a dream, that I would finally get

a place after trying two or three times, and after getting it, my mother would be so happy she would not leave to go to see her other children, and she wrote her children a few days ago those very words.

Over a year ago I had a dream in which I saw my brother, a member of this conference, being carried down a river, and he finally sank; I dove in and swam to him and caught him, and saved his life; and a month after my brother was taken seriously ill with blood poison in the face, and I had him come down to let me look after him. I saw that he needed an operation, and engaged a surgeon to operate on him the next morning at nine o'clock. That night he awakened me about one o'clock, and the infection was spreading with such alarming rapidity that I did not dare wait until the next morning, but put him on the operating table and operated on him my-self; removed a lot of pus and he made a good recovery.

I had a dream in reference to reading this paper; it was shown to me that if I only read my paper on Cancer and omitted to make my confession, and to tell the experiences connected with it, that great honor would come to me, but it seemed to be right that I should tell it all, and I chose to do it, and a cup was handed to me, and I drank it, and it was bitter—I could distinctly taste it in my dream.

I had another dream about our secret society. One evening I was trying to arrange the printed letters, S. O. N. attractively between the points of a seven pointed star, which is our emblem, for the purpose of having a cut made; and that night I had a peculiar dream, and in it I saw the star and the letters S. O. N. between the points as I had arranged them, and a hand came down and in anger tore those three letters from the star, but the star was left. I took this to mean that that star was not to be the emblem of any one church society, but was to be the emblem of a department of christian activity.

I had one more dream about this society. I was trying to induce a young man to join this society, and I saw him in my dream and he said, "I don't believe in secret societies in the church, the church should be one big society," and in my dream I could see the kind of a society it should be. It was all that our society was, but infinitely better.

Now the principles of our society are these: It is divided into three societies; the first is represented by a seven pointed red star, the second by a seven pointed gold star, and the third by a seven pointed white star. The first society, the key-word is "request." "Ask and ye shall receive." It is composed of non-church members as well as the regular members. There are seven degrees to each society, they are as follows: mans' duty to God, to the church, to his parents, to his fellow-men, to himself, to his country, to his society. In the first society he would be requested to do his duty to each of these seven subjects; everything in this society would be done upon request. He would be requested to believe in God and Jesus Christ; to respect and attend church; to be dutiful to his parents; to never refuse a request for aid from his fellow-men; to take good care of his body and mind; to be patriotic and respond to the call of his country for aid; to live up to the vows of the society; he would be expected to pay his dues when requested to do so; to call on a fellow-member when requested; to respond to any request of the society or the church for service; to abstain from all stimulants; he should pay his bills when requested to do so; he is requested to value a fellow-member, not from a standpoint of money or position, or clothes, but by his character, by his love for his fellow-men, and his love for God.

The object of the society is to unite a body of men firmly together, closely connected with the church, and to get them to work unitedly in creating a clean atmosphere, devoting their thought and inventive genius in devising clean, healthful, outdoor amusements, and to exert an influence upon the amusements of others; to create an interest, a respect and finally a love for nature. (Out into the open for our play and for our

amusements. It is easier to get near to God when we live close to nature. But the church must be strictly reserved for Divine worship—I have been clearly shown and repeatedly warned on that point, and all our amusements and entertainments must be outside the church.)

The second society, the key-word is "opportunity." "As we have opportunities let us do good unto all men." There are the same seven points in this society also. But the members, who are all church members, will not be requested, but they will be expected to do each one of these things when the opportunity presents. For instance, you will not be asked to worship God, you will do so voluntarily; you will not be asked to attend church, you will do so when the opportunity presents; you will not be asked to call upon a sick member, you will do so when you hear of his illness; you will not be asked to pay your dues and church subscriptions, you will do so when the time comes; you will not wait to be asked for assistance from your fellow-men, but will render service when you see the need of it; you will not wait to be asked to pay your bills, you will do so when they are due; you will not wait to be asked to work in the church, but will do so when the need of your services is seen; you will not wait for your country to call for your services, but will work for peace.

The third society, the key-word is "seek." "Seek and ye shall find." And there are the same seven points, but you will not wait to be requested, nor wait for an opportunity, but will seek the opportunity to serve God, to attend church, to serve your parents, to seek the opportunity to serve your fellow-men, you will seek to know what the expenses of the organization are, and seek to know what the expenses of the church are, and seek the responsibility to see that they are met; you will seek to know whether your fellow-members are well and living the kind of life they should, you will be your brothers' keeper; and will not contract any debts; you will seek to serve your country, not in war but in peace; you will be a member of the world's peace league; you will have your passions absolutely under control, and live on a vegetable diet.

This is the society we are organizing, and my dream showed me that the church should be one big society, all of this and even more ideal.

FREQUENTLY DIRECTED.

I was shown in a dream that this year my cash return from my practice would amount to \$5,200, and I have not the least doubt that it will amount to that, and I believe it was shown to me, that I might take certain steps to assume certain responsibilities to make my parents perfectly happy, to give them every comfort and happiness that their hearts could desire as I have prayed to be able to do for a long time. My mother always had a desire to have a home with me and to have a home on the Hudson, and she has both to-day and is very happy. And it was probably also for my own benefit, for some time ago, I was warned in a dream that if I did not go out into the country I should die of tuberculosis; after this dream I did not hesitate to have my home in the country and practice medicine in New York City, for I knew my practice would not suffer from the change and it has not.

If I act upon my dreams, if I do as I am directed in them everything goes well with me, and if I fail to do so, as I did in the case of my dream about Wall Street nothing but trouble and terrible trouble is the result as it proved to be in this case.

In my dreams I am always directed on the side of the right, and always for my good and for the good of my fellow-men, and never in a single instance have they been otherwise. For instance, I have been warned not to gamble in Wall Street, not to associate with clairvoyants or spiritualists, to pay my debts, how to operate on patients to save their lives, and warned not to operate when it was not necessary. In the latter instance it was the case of a young woman who had an enlarged and painful pelvic organ. She had been treated for a long time by another physician without results and

when she consulted me I said "under the circumstances you had better be operated on, and have the organ removed." But after a few weeks of treatment she was so much improved that I expressed the opinion that if she gave up her position (her father being a man of considerable means) and continued her treatment she could get along without an operation. She gave up her position for several months, and at the end of that time still being in poor health she expressed the wish to have the operation performed as she was convinced she would never be well until the offending organ was removed. Under the circumstances I consented to operate. I made all the arrangements at the hospital and was to operate the following morning. I had had a dream about this young woman in which I saw her dead in her coffin in her home, and that afternoon it all came back to me again, and I thought it all over and prayed over it. If I should operate on that girl when it wasn't urgently necessary and she should die, I would never forgive myself, especially after a dream like that, it would seem like a case of deliberate murder, (although it was a simple abdominal operation which rarely, if ever, proves fatal). I finally decided not to operate and went up to the patient's home, just one hour before she was to leave for the hospital, and told her father that I had decided not to operate on his daughter, did not consider the operation was an absolutely necessary one, and that I would not operate. They all wanted the operation and tried to persuade me to go ahead with it, and said that my dream, which I had been compelled to tell them about, should not influence me, but I simply told him that he did not have money enough to get me to perform that operation, if he wanted it done he would have to get another doctor. After such treatment I naturally did not expect to retain them as patients. This occurred about a year ago and I am pleased to state, they are still among my best friends and patients to-day, and the young woman did finally get well without the operation.

Now I am acting on my dreams and visions; now how do I differ from an insane man? He also acts on his dreams and inspirations.

Well, my dreams are physiological, they are natural, they do not originate from within my own mind, they are from a good source, they are from God, they are the result of abiding by God's physical and spiritual laws, and they are founded on facts, as I have repeatedly shown and proven and the Bible teaches we shall be so directed if we live close to God.

Now an insane man's dreams or inspirations are not physiological but pathological, they originate from within his mind, they are the result of violating God's physical and spiritual laws, they are not from a good source, they are of the evil one, and they are not founded on facts. But we differ in one very important particular: I have to force my-self to follow these dreams. In some instances they do not seem to be the reasonable thing to do at the time; it is hard to do as directed, some times very hard and requires all my will power but it always turns out that they are right. But an insane man has an over-powering desire to follow his impulses, he hasn't the will power to resist the force that is driving him to follow his visions and to commit murder and other crimes.

It doesn't seem like the right thing to do to come here and tell you the cause of your inefficiency and what you should do to make your church efficient; it requires all my mental power to force myself to do these things, but I am sure it will turn out as all my other dreams and visions have turned out; that it is the right thing to do and that good results will follow.

I hardly think it necessary for me to say that I would not follow my dreams if I was directed to do a wrong act; they have never been of that kind, and I would know at once that it wasn't God who had inspired them.

PSYCOLOGY CANNOT EXPLAIN IT.

I know what some will say, "it can all be explained on the basis of psychology, it is a process originating wholly in my mind," but it is not. I am well aware that God did not direct me (in my dreams) how to gamble in Wall Street, that was a clarivoyant power—a spiritual gift, a gift that I have of projecting my thoughts into the future and foretelling events. But I know it is only a part of a spiritual gift—a gift that I have of projecting my thoughts out into the great unknown, close to my God, and communing with Him, and being guided and directed by Him. And all the Psychologists, Scientists and Theologians in the world cannot convince me otherwise. I know I am directed by God, I almost walk with Him. And I possess this gift for three reasons:

1st.—I am one of a long line of devoted christian people.

2nd.—Because I have become hypersensitive from Chronic Gastritis; I am both physically and mentally and I believe spiritually hypersensitive.

3rd.—Because I have all my life abstained from stimulation (which weakens all spiritually gifts) in the form of alcohol, tobacco and a stimulating life. I have attended the theater, and indulged in other stimulating diversions to a very limited extent, and have always had a longing for outdoor life, and have lived close to nature. My thoughts are still physiological, although my brain cells are being pushed to the very limit of their physiological function, but I can continue along this line unless I develop toxins in my body, which will stimulate the cells and weaken them and cause them to function imperfectly, and then my thoughts will no longer be physiological but pathological, and I will be insane.

Now the Psychologist, Scientist and some of the Theologians will try to disprove my claims—that I am directed by God, but they can never do that. They will go on as they have in the past, trying to disprove God, rather than prove Him. They are welcome to all the consolation they can get out of such efforts they will continue investigating in the psychological world until they reach the stage that Wilson has reached, i. e., their investigations will seem to widen rather than narrow the enormous gap that separates even the most advanced form of physiological phenomena, from the Divine Spirit. They must accept the truth as a little child.

But I don't care a rap for their opinion. If I have brains enough to reason out the cause of Cancer when the whole medical world has been vainly working on it for years and years, I have enough brains to reason out the source of my inspirations without help or advice from them.

PHYSICAL EFFICIENCY.

I want to refer again to the question of efficiency. This question of efficiency is a vital one, and it will only be a very short time before the business world will demand a test of the physical efficiency of every candidate for employment, and if a candidate cannot register a certain degree of physical efficiency he will not be engaged. Not only that, but he will be compelled to maintain his efficiency, and frequent tests will be made to see that he does maintain it, for lowered physical efficiency means poor work, poor health, and often the loss of a trained and valued employee, as well as a direct or indirect loss to the business. They may not trouble about his private life, for we know that a man cannot neglect himself and indulge in stimulants and excesses and maintain his physical efficiency, and if he cannot maintain his efficiency he will be asked to resign. And candidates for entrance to college will be expected to register a certain percent of physical as well as mental efficiency. For colleges are semi-charitable institutions, as the tuition fee does not pay more than 50 per cent of the actual cost of educating a student, and the faculty want to know with a reasonable degree of certainty that the candidate will be not only able to finish his course, but will become a useful member of society.

And it is a vital question to you also. If I should examine the members of this conference, from my experience, I should judge that not more than 3 per cent would be found to register an efficiency of over 80 per cent., and there would be found all percentages below this, some as low as 40 or 50 per cent. This means that your efficiency is low, that you tire readily, easily become exhausted, and if you are tired and exhausted, so is your heart, this means poor circulation, poor secretion, imperfect digestion, parenteral digestion of proteids and stimulation by their poison, and incomplete digestion; this means that your proteids are not completely digested, and enter the intestine, where they are split up by proteolytic ferments and bacteria and their poison liberated, and you are stimulated from this course also. Now there are other forms of stimulation, they are: tea, coffee, tobacco, alcohol, money, honor, vanity, worldly pleasures, etc. Now these are all stimulants, but of different kinds but all stimulants act the same according to the great law of stimulation. They first stimulate, then weaken, then stop, then change every function of the body. Now what is your greatest function? It is, approaching close to God. Now if any of you so indulge what stage are you in, the first stage? That is a very brief period as a rule. You are in the second stage. You are weak, you tire quickly, you soon become exhausted, you are nervous, lack decision, are worried, are apprehensive, want to avoid trouble, lack initiative; it would take a momentous thing to arouse you now. You are in the stage of weakness; the second stage of the influence of these stimulants on your greatest function. The function of approaching close to your Heavenly Father. This is the reason why I say that no man with a coated tongue, or one who indulges in stimulants, tobacco, alcohol or the stimulation of money, honors, vanity and worldly pleasures, can get close to God, and preachers who do so indulge, lack something in their sermons that the people miss, are craving, are demanding, and are dying for.

Ah, you will say, "aren't we to have any stimulation at all?" Yes, physiological stimulation. The stimulation of outdoor life, of exercise, of outdoor pleasure, of living close to nature, and the stimulation of the Spirit of our Lord and Saviour Jesus Christ. These are physiological stimulants, they too, stimulate, then weaken, then stop, then change every pathological function of the body, our taste, our desire for worldly pleasures for money, for honor, etc., and the change is not degeneration but regeneration. Pathological stimulation first stimulates, then weakens, then stops, then changes, and the change is degeneration, Physiological stimulation, first stimulates, then weakens, then stops, then changes, and the change is regeneration.

The medical profession is filled with physically inefficient men; this was strikingly demonstrated this winter, when the mortality in the profession was very high. And the theological profession is also filled with physically inefficient men. But if the theological profession will adhere strictly to the diet and regimen that I have here outlined, I can, with every confidence assure them that they will be three times as efficient physically, mentally and spiritually as they are now, living on a stimulating meat diet, and living a stimulating, unnatural life, and it will make it more easy for them to develop that spiritual function of approaching close to their Heavenly Father. Never mind what you think or what others may say—try it.

DAILY REGIMEN.

Sleep in the open air if possible.

Rise at 7 A. M.

Calisthenics before open window twenty minutes, bringing into play every muscle. Shower bath or sponge bath, may begin with tepid water and gradually cool until cold.

Breakfast at 8 A. M.

Cereals.—Oatmeal, cream of wheat, puffed wheat.

Fruits.—Apples, peaches, pineapple, prunes, muskmelon, grapes, oranges, berries.

Bread.—Whole wheat, graham, rye.

Drinks.—Milk, tea, hot water, postum, (butter, olive oil).

Evacuation of the bowels, enema if necessary.

One hour's vigorous exercise in the open air; walking, horseback-riding, tennis, rowing.

Work four hours.

Dinner at 1 P. M.

Vegetables—One or more of each class.

Class (A).

Green peas, tiny lima beans, asparagus, corn. (White beans if engaged in prolonged muscular effort).

Class (B).

Spinach, lettuce, endive, celery, potatoes, string beans, carrots, tomatoes, cabbage, beats, turnips, onions.

Cheese, nuts, olive oil.

Bread.—Whole wheat, graham, rye.

Drinks.—Tea, milk, buttermilk.

Fruits.—Apples, peaches, prunes, pineapple, grapes, oranges, figs, dates, raisens, cake (moderate amount), no rich pastry.

One hour's vigorous exercise in the open air; walking, tennis, rowing, horse-back riding.

Work four hours.

Supper at 6:30 or 7 P. M.

Cereals.—Cream of wheat, puffed wheat, rice, hominy.

Fruits.—Apples, peaches, prunes, pineapple, grapes, berries.

Drinks.—Milk, tea, buttermilk.

Bread.—Whole wheat, graham, rye.

Vegetable Salad with French Dressing. Olive Oil. Cheese.

Eliminate any of the above that disagree.

Half hour to one hour's gentle exercise in the open air; walking, amusements.

To bed at 10 P. M.

Do not eat between meals. Eat slowly. Masticate thoroughly. Avoid candy, alcohol and tobacco.

This diet contains all the elements that are necessary for the perfect functioning and perfect nutrition of every cell, every tissue, every organ of the body. Wear as little clothing as you can with decency and comfort. Have your home as cold as possible with comfort. Work in the open, play in the open, live in the open, sleep in the open. Abstain from all pathological stimulants, but employ that great physiological stimulant—life, spiritual life.

RESULTS.

I have been on this diet for six months; no meat, no eggs, no fish, no fowl have passed my lips in that time, and to-day I am three times as efficient physically as I was six months ago. It was the usual thing for me to feel exhausted after making one or two calls, and I have frequently lain down after returning to the office. Now I can keep steadily going from eight o'clock in the morning until two or three o'clock in the afternoon, with nothing to sustain me but a light breakfast, and yet not feel the least bit exhausted. My tubercular involvement is also steadily improving (after having it for over three years) and I feel well, sleep well, and indigestion is unknown to me now, and I have a clean tongue, the tongue is one of the best guides for determining the presence of that disease, auto-intoxication.

This has also been clearly demonstrated by the absence of exhaustion after operating. Recently after operating an hour and a half or two hours I was surprised to find that I did not feel the least bit exhausted.

And there are several reasons why I feel I am three times as efficient mentally. I am aware of it in my work. Again it has always been very hard for me to develop or manifest any literary ability. My longest compositions at school never filled more than two pages of fools' cap. I have often marvelled that authors could find material enough to fill a book, yet I have written this small book, and my trouble has been not to find the material, but to stop writing.

I suppose I have not been subject to that emotion—fear—any more than the average man, but lately it has been conspicuous by its almost total absence.

And spiritually, I feel that I am nearer my God to-day than ever before in my life. My own experience is a revelation to me, and has been the means of bringing me nearer to Him. Just to review my experiences gives me inspiration and strength.

I have been surprised to find how easy it is for me to strictly observe the Sabbath, for during this period I have not eaten any food cooked on Sunday, nor employed a servant in any capacity—as telephone operator (except as mentioned), as railroad or surface car operator, or elevator employee, or read the Sunday paper, and yet I have been living in New York City most of this time, and practice medicine there.

And I know I have been blessed for so living, for my practice has steadily increased during this period, in spite of the fact that I have refused absolutely to treat girls or women for pelvic diseases. And this week (as I am just finishing my paper) has been one of the best, if not the best, week I ever had in my office, my office work alone amounting to almost \$200, and cash returns \$250.

In reference to my passions I can only say that I am simply astounded. After six months on this diet, although ordinarily a passionate man, and although abstaining from conjugal relations, to-day I would not know I had any organs of generation, as my desires in this direction are controlled almost without effort.

We are destined to be vegetarians. The question is an economic one. It is a loss to utilize pastures to raise a few head of cattle, when a greater return can be had from cultivating the soil. Consequently animal food will slowly disappear from the world. It is a natural law, and as a result, our food will be less stimulating, our self-control greater, our passions less stimulated, our control of them more easy, our morals better, and our spiritual development greater.

To subsist on a vegetable diet means we shall have to work harder to get it, and shall have to work harder to digest and oxidize it. Our control will be better, our efficiency higher, our morality higher, and our immortality greater.

The same is true of alcohol. It is an economic loss to make it; and an economic loss to drink it, as it lowers vitality, lowers self-control, lowers physical efficiency, and lowers spiritual efficiency. It is bound to go—is almost gone, because it is the natural law.

Do not misunderstand me. Meat will do no harm if we oxidize it in the muscle cell, but we must oxidize it there or it becomes a rank poison. I do not advocate a meat-free diet except in certain diseases and for people who lead sedentary lives.

The poor do not need to worry about eating meat (they need to worry about how to get it) as they work hard and oxidize their food in the muscle cell; and again because they are half starved, and we find there is no parenteral digestion where there is great demand or urgent demand for food. Starving animals do not have parenteral digestion even when forcibly fed.

THANKS TO THE VAUGHANS.

While studying the cause of Cancer I had the following dream; I was lying with my face to the east, and three men came up to my back, one occupying a more prominent position and the others placed a little further back and on either side of him. And they said to me, "Do you want us to show you the cause of Cancer?" Then there appeared something that resembled the kernel of a hazelnut, and they proceeded to split off one thin layer after another until finally there appeared a small bright shining nugget of gold.

Now I interpreted this dream to mean that I would find in Vaughans book (there are three Vaughans concerned in it) on split products which I had recently purchased, and had been reading in a desultory sort of way, the facts I needed to scientifically prove my theory that Cancer was due to stimulation—and I did find them there. It is due to the stimulation of the ferment of generation. And I desire here to express my thanks and indebtedness to the Vaughans for the great help I have received from their book "Protein Split Products in Relation to Immunity and Disease."

Now it is a remarkable coincidence that after finding what a wonderful power I possessed, I naturally reasoned that if I could be shown what the stock market was going to do five years in advance, why couldn't I be shown the cause of Cancer? And I was anxious to make enough money in Wall Street, to devote all my time to the study of Cancer, and I believed I would be shown its cause.

I did not make enough money for that, but have been shown what the cause of Cancer is and where I could find the scientific proof of the theory.

If other people come forward with dreams and visions and are unable to scientifically prove them as I have been, I hope the medical profession will not call them insane. I have examined every one of my symptoms time and time again, and I know I am not insane. But if it is a symptom of insanity to believe that my Heavenly Father guides and directs me in my dreams, then I prefer to be considered insane.

DESIGNING AND CREATING STYLES.

Why should we leave the designing and creating of styles wholly to the business world and to the devil? Why should not the medical profession and the church be represented on the boards that dictate such things? The designs and styles and the appropriate materials for them are known for over a year in advance, and why should not the medical profession and the Church exert their influence upon these factors that have so great an influence upon our physical and moral welfare.

And the same can be said of amusements. Why should the business world and the devil alone devise and supply our pelasure? Why should not the medical profession and the Church use their influence, their inventive genius, their effort, in devising clean, attractive, healthful, out in the open recreation and pleasure. Physiological stimulation that leads to a better life instead of pathological stimulation that leads to degeneration and death.

LAW OF CHILDHOOD.

There seems to be a law of childhood. A child first obeys its parents through fear of punishment. Then in adolescence there comes a period of liberty of action and freedom of thought; and with it comes lack of confidence, loss of faith, fault-finding, and criticism, even abuse, and a period in which many of us are ashamed of our parents. Then in adult life comes a period of real love for our parents, which seems to grow more and more every year they are spared to us. We then cannot do enough for them, they become dearer to us every year, every day, and our love is without fear, without hope of reward—one of pure love and devotion.

I believe the church, which in a sense is the child of Christ, is to-day in the period of adolescence. It has had its period of love and service through fear, and is now in the second period—the period of liberty of thought, of freedom of action, of fault-finding,

of criticism, and with many of us a period in which we are apparently ashamed of our Parent, and I believe we are about to enter the third and adult age, when the church will render a service of love and devotion to God unknown in its history, and this will increase year after year until Christianity will develop and grow, until we reach a stage of spiritual development undreamed of at the present time.

And I believe the Jewish Race is also reacting to this so-called law of childhood. They are the chosen children of God. In the period of infancy they served God through fear and were disobedient as all children are; then came the period of adolescence, the present period, and with it came liberty of thought, and freedom and action, and accompanying it, fault-finding, criticism, lack of faith, disbelief, and in some instances apparently ashamed to acknowledge their God; and I believe the Jewish race is soon to enter the third stage—a period of growing love and devotion to God. And I believe it will be a devotion of love and service to Him, unknown, unequalled in the history of the world. They will outstrip us in this line of endeavor as they have in all others.

This is not a prophesy. I am not a prophet. It is a deduction.

PEACE.

The church must take a strong stand for peace: We are not a military people, we are a Christian people, and we should to a man have been behind Ford in his efforts for peace, instead of ridiculing him. We may be called the Chinese of the West, but we must be called the Christians of the West. And our tariff and emigration walls must go. They are unnecessary, unnatural, and un-Christian.

The people are looking at Europe and crying "Where is God?" It is not a question of "Where is God," but "where are we, for we represent God," and this terrible war shows how we are representing Him, after almost 2,000 years of Christianity. We simply are not functioning, we are not observing His spiritual laws.

STIMULATING RELIGION.

If you are going to stimulate our religion with those pathological stimulants, money, dancing, pool-tables, motion pictures, vaudeville, operatic-singing, literary, artistic, classical sermons, it means we are going to have a degenerated religion.

And if we are going to allow our people to be stimulated with dancing, card-playing, theater, drinking, gambling, it means we are going to have a spiritually degenerated people.

To sum up, what we must do is to eliminate all pathological stimulants from the church, money, amusements, vaudeville, motion pictures, operatic-singing, formalities, literary, artistic, classical sermons. And to keep constantly stimulating with that physiological stimulant, the pure simple Gospel of our Lord and Saviour Jesus Christ. This will stimulate, then weaken, then stop, then change us, and the change will be regeneration, a new life. And then we shall work—work in the open, a man to man Christianity, and then we shall have an efficient church.

CAN WE EXIST ON A LIMITED FUNCTION?

Now it simmers down to just this: we must either work (exercise), or we must not eat. Now can the body get along on a restricted, limited diet, even with the pathological stimulants excluded, and merely function to a limited extent? No, it cannot. This means physical degeneration. God intended every organ to function and to function perfectly, and the muscles too are among the most important organs. They must function, must work, not to a limited extent, but perfectly. This means regular, systematic, uniform exercise that brings into play every muscle of the body.

Now can the church get along on a restricted, limited diet, even with all the pathological stimulants excluded? Can it exist by functioning to a limited extent? No, it cannot. This means degeneration.

I believe God intends every Christian to function perfectly, to exercise, to work—not in a narrow limited way, but completely in all lines of endeavor. This means a man to man Christianity—a Christianity that meets every need.

Work is the only thing that is going to save us from physical degeneration. Work is the only thing that is going to save us from spiritual degeneration.

BUSINESS MEN IN THE CHURCH.

You put worldly men on your official boards, which amounts practically to a stamp of approval of their lives. And they, being worldly, business men, employ business methods, and as a result you are becoming business-like, commercialized. The church is not a business institution. Thank God, it is intrinsically unbusiness-like. It never has been a business—it never will be. It can never exist as a business institution—it means degeneration and decay.

You must not let business men dominate the policy of the church. They can't see straight (spiritually) even though they profess to be Christian. The Church must be dominated by Christian men, by a spiritual policy.

Some churches actually dun their members for money and unpaid subscriptions. That kind of money never does any good to the recipient or the donor. Money should never be solicited for the church, even collections should never be taken up. A true Christian will seek an opportunity to give.

If you had the right spirit in the members, there would be no money problem. Members with the right spirit will make it their business to know what the expenses of the church are, and will see that they are met. But you can't expect the poor to contribute to the support of a minister who is living in a state of ease and comfort and luxury that is beyond anything they can ever hope to attain.

THEOLOGICAL PROFESSION A DESIRABLE BERTH.

The theological profession is beginning to attract men, not from a desire to serve God and their fellow-men, but because it is becoming a good business proposition. A salary of One to Ten Thousand Dollars a year with house rent, free service, and discounts and security of position and a pension upon retirement is, judging from some of the other walks of life, a desirable berth.

SELF-DENIAL.

If you resent this coming from an outsider, read what one of your own members, Dr. Oldham, has to say in the Christian Advocate of March 3rd, 1916. It is the same message, only told in a different way.

LOVE AND SERVICE.

If I accept a position of two thousand dollars a year and by any possibility should love my employer and desire to render him a service of love, I might reason that I shall be promptly at my work, look carefully after his interests, increase the business in every possible way, abstain from gainful occupations or exhausting diversions after business hours and try to keep myself in good physical condition, so as to do full justice to my work. But that wouldn't be a service of love, that is only what I am paid for—I owe that to him now. If I want to render a service of love to him, I must first render full value for every dollar that I receive, and then all above that is a service of love.

Now you can't render a service of love to God, until you have first rendered full value for every dollar, every privilege, every advantage you receive. This means salary, rents, discounts, free service, a permanent position, a pension, and in these times they are no small considerations. And when a man receives a salary in the ministry of two, three, five, ten thousand a year, and all these advantages, he has got to do some hustling to render a service of love to God.

Do you suppose Billy Sunday is rendering a service of love to God? Well, it may be worth two or three hundred thousand to act the way he does, but it would seem that he has his reward. I don't say that he isn't worth \$300,000 or \$3,000,000, one soul is worth more than that. But I would like to see an evangelist come along some day and render a service of love to God, to work only for the necessities of this life.

I know what you have in mind; that overworked, misapplied quotation, "A laborer is worthy of his hire." Christ said that to His seventy appointed when He told them to eat what was set before them, and after telling them to carry neither purse, nor script, nor shoes.

It is a blessing to have a small salary, for you can, then all the easier render a service of love to God.

It is a difficult thing for people having ease and comfort and security of position to realize or to feel the condition of the poor man; his difficulties, his helplessness, his needs, his great overpowering hunger for the love of his fellow-men, and for a religion that will present to him in a plain, simple way the great love of God.

TALK.

Talk, talk, talk; it is all talk on Sundays and at our prayer meetings, and there it practically ends. Talk and studying will not cure auto-intoxication and physical degeneration. Only exercise, work—regular, systematic, uniform work will do that. And talk will not stop our spiritual inefficiency, our spiritual degeneration. Only exercise—work, regular, systematic, uniform work will do that. This means a working Christianity working in the open, a man to man, a day by day Christianity, every Christian functioning and every Christian abiding by every one of God's spiritual laws.

MISCELLANEOUS.

I think that one of our troubles is that we haven't enough spirituality to interpret the Scriptures. We have spent too much time on art, science and the classics, and not enough on the spiritual side of the Scriptures; and we haven't tried to comply with the physical laws, or the mental laws, nor with the spiritual laws, that enables us to approach close to God—to be guided and directed by Him.

I acknowledge, you have expended your energies in trying to develop that greatest gift—charity, but we haven't practiced it, and you have so diluted, lubricated, sugar-coated, gold-plated your presentation of the Gospel, that it is weakened and inefficient.

The medical profession to-day is constantly trying to devise means that will enable the people to continue violating every one of God's physical laws, and yet remain well.

The new religions of to-day are constantly trying to devise means that will enable the people to continue violating every one of God's spiritual laws, and yet be saved. Both are trying to find an easy way and it means degeneration—physical and spiritual. The church cannot travel that path.

You must be meek, humble, lowly, subservient; you are subservient now, when you want money, but you must be subservient for love of God and love of man.

IS THE CHURCH A GROWING FACTOR?

This question appeared in the Christian Advocate a few weeks ago, "Is the Church a Growing Factor in the World To-Day?"

For an answer to this question let us resort to the universality of law. Let us look into another form of professional life. Is medicine a growing factor in the world to-day? Why, of course it is. See the wonderful increase in the number of hospitals, laboratories, clinics, medical institutions, and the ever increasing number of doctors graduated every year. Medicine is a growing factor in the world to-day. And the same is true of the church. There is an increase in the number of churches erected every year, a growing membership and an increase in the number of preachers entering the min-

istry every year. The church certainly is a growing factor in the world to-day. But is the church winning out in the fight against the forces of evil? We must again revert to the universality of law for our answer. Is medicine winning out in the fight against the forces of ill health? No, it is not. Some will say—that is not true, we are winning out against the forces of ill health: see the wonderful advances that have been made in medicine and surgery—the X-ray, radium, vaccine, etc.; the wonderfully delicate operations that are being performed to-day. Why, even a few years ago it was almost fatal to open the abdomen, and now we can do so with impunity and operate for hours, and so save many lives, that in former times were lost. And again the average duration of life has in the last thirty years (in New York City) advanced from 41 to 52 years. This surely is convincing evidence. And yet with all these improvements and in spite of these apparently convincing statistics, we are not winning out against the forces of ill health; we are losing out in this great battle of life and the evidences of physical degeneration are facing us at every turn. We are at the very bottom of the trough of the wave of physical degeneration. The great increase in the mortality from cancer, from heart disease, Bright's disease, tuberculosis and diabetes proves this if nothing else does.

The apparently adverse evidence in the mortality statistics can easily be explained. It is due to the great reduction in infant mortality. This has shown an increase in the age of expectancy of fifteen years for children under two years of age. If a child dies in the first year of life, and a man dies at 70 the average is 35, but if we can carry the infant through the second year, the chances are it will grow to adult life, and a person of average age, say 35, takes its place in the mortality statistics, then the average will be 52 and one half. But it is in the mortality statistics of those dying over 35 that we find the direct evidence of physical degeneration. For the last thirty years, there has been found to be a steady increase in the mortality rate for adults from 35 to 80 years of age. This has amounted to an actual decrease in the average adult life ranging from one half to 3 years. Here is the direct evidence of physical degeneration. Then again 40,000 school children were recently found to show evidence of physical degeneration from insufficient nourishment.

Now, is the theological profession winning out in the great fight against the forces of evil? No, it is not. It too, has reached the very lowest depths of the trough of the wave of spiritual degeneration, and spiritual degeneration is facing us at every turn, and the mortality statistics must be very high.

Now why is the medical profession not winning out in the fight against the forces of ill health? Simply because we do not preach and insist upon a strict observance of God's physical laws. We cater to the people. We are afraid to tell them the truth. We either do not realize the importance of a strict observance of God's physical laws, or we have no real love for our fellow-men. We care more for their money than that they should be well.

Why is the theological profession not winning out in the fight against the forces of evil? Because you do not preach and insist upon a strict observance of God's spiritual laws. You are catering to the people. You are afraid to tell them the truth. I know that you have a real love for your fellow-men; then it is that you do not realize the importance of a strict observance of God's spiritual laws.

I am here to-day to make an appeal for a strict observance of the law—God's physical laws—God's spiritual laws.

We want ease and comfort and luxuries; we have gone the easiest way, and as a result medicine is a failure; it is not only that, but people are beginning to realize that we are not sincere. They are losing confidence in us—so much so that medicine was never so little respected in its history as it is to-day. Hardly anybody has a good word to say for doctors now. They think us a lot of fakers, and so we are. We deserve all

we are getting and more too. We thought the people wanted something impressive, something scientific, something classical, and they thought they wanted it too, but we both now realize the shallowness of it all. Now they are demanding the truth and they are going to get it. And the people are demanding the true religion of our Lord and Saviour Jesus Christ, and they are going to get it.

DIVINITY OF CHRIST.

I am a surgeon and have made a special study of "diseases of women," and I ought to know the difficulties of conception as well as any man, and I believe the conception of Jesus Christ was divine, absolutely and wholly divine; no earthly being had anything whatever to do with the conception which resulted in the birth of Christ.

From the Virgin Mary He received a physical body, and with this body He inherited all the habits, senses, desires, passions, the susceptibility to disease, and the ability and liberty to sin, the freedom of action that we have to-day, and from His Father He received all the powers of the Holy Spirit. He was so absolutely divine that disease, evil thoughts, and sin were so far removed from Him, that to be a victim of them was almost impossible. But He had the power at any time to become wholly physical, as He did when He toiled up the hill with, and succumbed to, the burden of the cross, and when He suffered and died for us. But it was a suffering of choice. He had the power to overcome His own pain and distress, of saving Himself, if He had so desired, but it was a genuine suffering and a suffering of choice, a suffering of love for us. There is one explanation of those words, "My God, my God, why hast Thou Forsaken Me?" That God at the last must have made Him or left Him, almost wholly physical, so that His suffering should be genuine; it was the death of the physical body, and it had to be wholly physical, and it only proves that He was dying as a man, and yet He was divine at the last as He forgave the malefactor and promised him that "to-day thou shalt be with me in paradise." It is my conviction that Christ had all knowledge and all power and that these were absolutely at His command at any and all times.

For Christ to have had a physical body, it was necessary to have had a physical female cell; this was derived from the Virgin Mary, and the scientist will naturally say, "a physical male cell was also necessary," and that is right also, but the physical male cell was of Divine Creation, was the work of God alone, and here is where the real miracle of Christ's conception took place. A physical male cell was created here, where no cell had existed before, created from nothing physical. This is unnatural; it is overcoming a natural law; it is performing a miracle. And this is the same principle exactly by which Christ fed the multitude with the five loaves and two fishes—they were created out of nothing. And it was so in the cases of palsy that Christ cured. To produce such a cure it is necessary to create new nerve cells in the brain or spinal cord, where no cells had previously existed; to create them out of nothing—these were real miracles, and not merely mind over matter. It is just as easy to create a whale where no whale existed, as it was to create one new nerve cell where no nerve cell had previously existed.

Not only do I believe in the divinity of Christ, but I believe that He performed every one of the miracles narrated in the Bible, and I also believe in the miracles in the Old Testament: that the whale swallowed Jonah, and that of the pillar of fire, and that of the Hebrew children in the fiery furnace. To reject them and to reject the Divinity of Christ is to take the heart out of our religion. It would merely mean that Christ was a great moral teacher; and how any member of the theological profession can for one moment become so spiritually depraved, is beyond my comprehension. Preachers who reject the Divinity of Christ are simply spiritual degenerates. They correspond exactly with what we are now getting in the physical body. Physical degenerates' children born without eyes, ears, mouths, noses, and even without brains.

What shall we do with them, let them die? No. God gave and He alone can take away. We must operate upon them, treat them, teach them, do everything in our power to enable them to make the most of life; but we must protect society from them, for you never know how a degenerate is going to act. Fortunately there is a law that enables us to cope with the physical degenerate, but we unfortunately have no law that enables us to protect society from the spiritual degenerate, but I hope the church will soon pass one, or are they going to wait until the Government does it for us?

Now what is the reason for the production of a spiritual degenerate? Well, what is the reason for the production of a physical degenerate? It is simply the result of, the penalty for, violating God's physical laws. Not for one generation, but for three or four generations; and the reason for the production of the spiritual degenerate is that God's spiritual laws have been violated, not for one generation, but for two or three or more generations.

We, in this generation, are laying the foundation, and to a great extent determining the degree of physical and spiritual degeneration of our children, even unto the third and fourth generation. Is it going to be degeneration and death, or regeneration and life—life eternal? It is going to depend entirely upon how strictly we observe God's physical and spiritual laws.

If Christ could produce one nerve cell where no cell had previously existed and could produce any number of fishes where no fishes had previously existed, it must have been a simple matter for God to have produced a whale, where no whale had previously existed, and for it to have been supplied with the conditions necessary for preserving Jonah's life, and the same is true of the pillar of fire and the fiery furnace. In fact, nothing is impossible unto Him. We must simply believe in the Divinity of Christ and the omnipotent power of God and our Lord and Saviour Jesus Christ or there remains no excuse, no reason, for us to claim to be Christian people or to believe in God.

We should be like God, and Christ says, if we have the faith of a grain of mustard seed nothing will be impossible unto us, that is, we shall have this same power if we comply with God's physical, mental, and spiritual laws. And if we grow and develop to the very limit of our powers, we shall develop this power that He has, and I believe this to be true also. The Cancer cell reveals to us our undreamed of physical power, and we still have our mental and spiritual power untouched. But we are just beginning to employ our wonderful mental powers. Faith alone will not bring this about, but faith and work, the determination to develop and utilize our powers to the very limit will bring this about. And it also means that if we haven't the spiritual belief, if we don't believe in the Divinity of Christ we cannot interpret the scriptures—they are shut out from our sight and reason.

I cannot see how any preacher can think for one moment that Christ was displeased or angry because the fig tree bore no fruit; these manifestations of passions were foreign to His nature. Christ knew long before He came to the fig tree that it bore no fruit. Wouldn't it be strange if He did not know it, when He knew of the ass and the colt tied at a certain place in the village some distance away, and of the presence of the coin in the fish's mouth. Christ had all knowledge and all power at all times. He destroyed the fig tree I believe for two reasons; first to show that every form of life, even vegetable life was directly under the control of His will, but principally to show us what the penalty will be for imperfect, incomplete function. Every living creature must function as God intended it should, and it seems to me to confirm what I have said in reference to the human body. We cannot exist on a limited, restricted diet and function to a limited extent. It means degeneration and death. If we don't function as we have the power to do to the fullest extent when we

have the opportunity, we shall degenerate, be destroyed, hewn down, and cast into the fire. And the church cannot exist on a limited and restricted diet, and function to a limited extent; it means degeneration and death. We must function and function completely to the fullest extent. This means a strict observance of God's spiritual laws, and work,—work in the open—a man to man Christianity.

DEATH KNELL OF CHRISTIAN SCIENCE AND HIGHER CRITICISM.

I believe this paper will prove to be the death knell of Christian Science, and of higher criticism; both are at their height to-day, and they are going down together, for it reveals the absence of Christianity in Christian Science; and because a minister or professed Christian, who does not believe in the Divinity of Christ can never stand having pointed at him the accusing finger of public opinion, accusing him of being a degenerate, a spiritual degenerate. For he can never disprove the self-evident fact. "By their fruits ye shall know them."

A DOCTOR WITH A HEART.

I have a doctor friend for whom I operate frequently; sometimes I am paid, more often not.

A little over a year ago I rented an expensive suite of offices and saw patients by appointment, which rendered it necessary for me to keep my appointments and be business-like. Now, there is an unwritten law that assistants at operations, the anesthetist, etc., should be paid at the time the operation is performed, and when I needed assistants I found it was expected of me to either have the patient pay them or pay them myself out of my own pocket. So I made the suggestion to this doctor friend that he would see that I received at least something when I operated (these operations were almost always performed at the patient's home), as occasionally I would actually lose money by performing the operation, and I am sorry to say that on two or three occasions I inquired, when he called me up to ask me to operate, "If there was anything in it." I never refused to operate, thank God, but I gave him to understand in a polite way that I should like to be paid at least something for my time.

Now the doctor is a peculiar man. He hasn't any religion, doesn't believe in a hereafter, doesn't believe in a God?—and is the most profane man I ever knew, but he has a big heart, and always goes when sent for by rich or poor, always attends patients in the office in the order in which they arrive, never asks for any money. If they have money he takes it, but he never makes any charges, never keeps any books, never renders any bills. If people pay him they do so of their own free will.

For some time now I have prayed practically every night that God would bless him, and that he would be brought to Christ. He has always considered me a religious man, and I have wanted to talk to him about his soul. But I asked myself, how can I ask him to come to my God, to accept my religion? The kind of a religion I have, that makes me want to be paid for every service I render, that makes me not want to go unless I am paid for it, that makes me insist upon being paid, that allows me to place bills in the hands of collectors and lawyers, the kind of religion I have; I realized that I did not represent my God, and I could not bring myself to speak to him, but made up my mind that I would do as much for my religion and my God as he is doing for no religion and no God, and since then I have gone every time he has asked me to go, and have never inquired whether I was to be paid or not, and have never asked him for any money, nor sent any collectors or lawyers to any of his patients or to my own. I have been doing this for months and now I am going to ask him to come to my God, for he knows the religion I now have, prompts me to render a service of love to my fellow-man, for I have shown him that I am ready to go to the home of any of his patients and operate without thought of compensation.

CHURCH.

The Church should never advertise. The theological profession is certainly of a higher order than the medical profession, and we do not advertise. Why should you? The principle is wrong. It is one of the easiest ways that leads to degeneration. The preachers must go to the people. It is a sin to spend money for advertising, that is so urgently needed for other purposes.

There should be no ushers in the Church, the pews should all be free, and the people allowed to sit where they desire, but they should always pass to the farthest seat in the pew.

The end-seat hog is almost a thing of the past in the commercial world, but the church is the last to take up anything, and it hasn't attempted to eradicate the end-seat evil yet.

Collections should never be taken up in the Church. It is another easy way that leads to degeneration. One-tenth of what we make belongs to the Lord, and if we do not give that one-tenth we do not give what belongs to Him. I believe it is only the free will offering that does any good, not what we are urged, or dunned, or forced to give. It is the duty of every Christian to seek to know what the expenses of the Church are, and to make it his business to see that they are met.

If you had the right spirit in your congregation, you would not have any money problem. You can very well judge the spirituality of the people by their contributions, although the wealth of the congregations has undoubtedly increased within the past few years, the amount contributed per capita has decreased.

The Church should never ask for a dollar, but the opportunity should be given at all times to contribute. Neither should the Church ever go in debt.

IMPRACTICAL THEORIST.

I know what you will say—"impractical theorist"—and that is exactly what the medical profession will say when they read my paper on Cancer. But you and they have been trying your so-called practical methods for years, and the result is that physical and spiritual degeneration is simply appalling. But you and the medical profession will both have to adopt this method of treatment before you can not only cure your cases of cancer, but to obtain immunity to Cancer; Cancer of the body and Cancer of the spirit.

Pathological stimulation of the Cancer cell in the form of heat, alcohol, X-ray, radium, means death of the Cancer cell.

Pathological stimulation in the form of motion pictures, vaudeville, and billiards, classical, artistic, and literary sermons, means degeneration and death of the Divine Spirit in our people.

CROWDING THE UNSAFE AREAS.

There was a time in the history of surgery that if we opened the abdomen it meant death from Peritonitis. As a result this quotation "Abandon hope all ye who enter here," was a favorite one with our professors in surgery fifteen or twenty years ago.

But we began to improve our methods, our technique. Antiseptic methods were first employed; then we instituted the practice of sterilizing our instruments by boiling. Then came improved methods of sterilizing our hands; then we sterilized the towels and sheets, but still the mortality was high. But we continued to eliminate one source of infection after another. We became more careful of the skin, used rubber gloves, sterilized our gowns, finally stopped talking over the wound, or put on a mask over the mouth, for we found that small particles of saliva containing thousands of germs are thrown out of the mouth every time we speak. Then we covered the

entire head and neck for even a scale of dandruff or a drop of perspiration contains hundreds of germs and might cause infection if they fell into the wound. Finally we have reached the stage of even filtering the air that enters the operating room to remove all particles of dust.

We have removed every possible source of infection, we are crowding the safe areas of perfect asepsis, are keeping away as far as possible from the unsafe areas—i. e., careless, lax, indifferent methods, which mean infection and death. And what is the result? We can open the abdomen now with impunity. It is an absolutely safe operation, the mortality from which is almost nil.

If we forsake the safe areas of perfect asepsis, if we approach the unsafe areas, if we are careless, lose any of that constant watchfulness, if we are indifferent, forgetful for a moment, our results are bad, infection takes place, and our mortality is high. We have learned that we cannot compromise with unsafe methods.

Now what are the Church people doing to-day. They are neglecting the safe areas close to God, and are crowding the unsafe areas close to the devil. They are getting as near as they dare to that dividing line that separates good from evil. That dividing line is dancing, the theater, card-playing, Wall Street gambling, smoking, drinking, immodesty, immorality. They are crowding the unsafe area and many are passing to and fro, some pass over never to return. What kind of a mortality rate do you expect to get from such methods? Why, a high death rate, of course, and that is just what you are getting to-day among your so-called Christians. A high death rate. You cannot compromise with unsafe methods.

OPTIMIST.

Some of you may think that I am a pessimist. I am not, I am an optimist on the destinies of the human race. For I can see that we have reached the very lowest depths of the trough of the wave of physical degeneration, and are about to make the turn.

And because of the universality of law we have also reached the very lowest depths of the trough of the wave of spiritual degeneration, and are about to make the turn, have actually made the turn, and are on the upward sweep that will show no recession until we have reached the very crest of the wave of spiritual regeneration.

CHANGE.

The mortality from Cancer has increased 500 per cent., Heart Disease 200 per cent., Bright's Disease 300 per cent., Diabetis 700 per cent., Tuberculosis 300 per cent., and the evidences of physical degeneration are facing us at every turn. Now it is quit evident that we cannot continue as we are going much longer. There must be a change and there is going to be a change, and I want the church to lead the way to that change. You may say it is not the function of the church to do that. It is your function and not only is it your function it is your duty, for the same influences that are causing physical degeneration are causing spiritual degeneration. The church must lead, it shall lead, it has led.

We shall not be able to do much toward establishing immunity to Cancer and those terminal diseases in the present generation. It will take three or four generations before we can ever get anything like normal physical conditions.

And it is so with the theological professions and the present church members; this generation is practically lost. If we remove the Cancer we shall still be inefficient, and we shall die of some other terminal spiritual disease.

What we must do is to prepare for the coming generations. To prepare for a strict observance of God's spiritual laws; to prepare for a devoted, consecrated, spiritual ministry. We must go back and begin at the beginning. Begin at Drew and

other theological institutions, and clean house, and remove every instructor from these institutions who questions for one moment that men can be Divinely called to the ministry, or that have the slightest doubt that the Scriptures were inspired, or that God just as clearly guides His people to-day, as He did in the time of Christ. And remove without ceremony every one that entertains the slightest doubt that the conception of our Lord and Saviour Jesus Christ was Divine and wholly Divine.

When my brother was at Drew he was ridiculed in the presence of his class, when he stoutly affirmed his belief that he was Divinely called to the ministry. Men have graduated from Drew and other theological institutions filled with doubt and disbelief, weakened in faith, and lacking in that all essential gift—spirituality.

If they must be weak in anything let it be in Latin and Greek and literature, but strong they must be in spirituality, if we are to have an efficient church and an efficient Christianity.

CURE UNTRIED.

I reasoned most of this out with prayer and communion with God and then looked for scientific proof of my theories, and was shown in a dream where I could find such proof; and although I have never cured a Cancer by this method or even tried, I know it is the cause and the cure of Cancer. God would never permit me to read this paper to you without a warning, if I am wrong. I would have received that terrible impression that I received when my ideas are wrong.

And I am willing to let time prove the correctness of my statements, and then you will know that the other things I say are also right.

THE RIGHT KIND OF THOUGHTS.

I had another dream in reference to this paper. In it I was told I had the right kind of thoughts now, and that I should write them down and put them in a book, and it showed me in a vision what kind of a book. The papers were folded as a manuscript and placed in the center of it. The book was the same size as a Bible and it had overhanging limp edges, what is known as a circuit edge, but I do not remember to have had the impression in my dream that was the Bible, nor do I say it was the Bible. I am only telling you as it was shown to me.

TIME FOR ACTION.

You may be interested in another dream I had in reference to this work. A young minister and myself had planned to organize a peace society in connection with the church, and that night I had a dream in which I was told that I did not have the time to spare for it, that I was going to be sick with some trouble in my chest, and I would need every moment of spare time on my paper, and I did become seriously ill with a trouble in my chest and was confined to my bed the first time in over fifteen years, and was unable to do any effective work on my paper for two or three weeks, and I did not have time to complete my paper either. I am still writing on it now in the last day of conference and it is still incomplete.

Why was I told to hurry? It must be the time has come for action.

DARE YOU IGNORE THIS?

I have been clearly directed by God to bring this message to the Methodist Episcopal Church. I have done as I have been directed. Now what is the M. E. Church going to do? Do you dare ignore this?

If one of your members or even a high official of the church, should come to you and state that he had had a vision, and that certain changes in your methods were urgently needed, it would be perfectly natural for you to doubt that it was anything more than a dream, or the product of a diseased mind; but here is a case where not one vision is

seen but a number, and presented with indisputable, scientific evidence that they come true—are founded on facts. Dare you under these circumstances ignore them, even though they are presented by a layman?

Are you going to fall? Are you going to adjourn without taking any action? No, no. Sound the cry, let it ring clear! There is but one way to become an efficient church, to have an efficient christianity, and that is to strictly abide by every one of God's spiritual laws, to avoid all forms of pathological stimulation, and work,—work in the open. Let us begin this very day to function as the yeast cell functions.

THE ABSOLUTE TRUTH.

This paper contains the absolute truth.

I have upon some occasions told the truth, but told it in such a way that the impression I created was a lie.

But this paper not only contains the truth, but it is told in such a way as to create the impression of the truth.

It is not a literary gem. But I have conscientiously tried to make it a gem of truth—and I believe that it is.

FINAL.

I believe this to be one of the most important communications that has been written in a thousand years, and I believe it will startle the world, but I take no credit upon myself for it. For fifteen years God has directed me, urged me, prodded me repeatedly in my dreams to study, and I was told what to study, and where I should find what I needed to scientifically prove the cause and the cure of Cancer; evidently not of the body alone, but of the mind and of the spirit. And I lay it on the altar of the Methodist Episcopal Church, without cost, without copyright, without restrictions.

And if the public, the scientific world and the medical profession want to know the cause and the cure of Cancer, they must look to the church for it; and it will be an omen that if they want to find the truth and be of real service to man, they must return to the church, must return to God, must try to prove God, rather than try to disprove Him.

I must ask forgiveness of my fellow-men; some of you know how unworthy I am to criticise you. I ask forgiveness of the medical profession; some of you know how unworthy I am to criticise you. I ask forgiveness of the theological profession, I am unworthy to criticise you. I ask forgiveness of God; He knows how unworthy I am to represent Him.

I am merely your efficiency engineer, your diagnostician, your prescriber, your physician, but one who has the welfare of his patient at heart.

I am not looking for publicity, for notoriety or for honors of any kind. This is a service of love; love of my fellow-men, love of my church, love of my God.

I can prove every statement that I have made, and if anyone desires such proof, or for any good reason wishes to know who I am, his request will probably be granted if he will address me "in care of the Methodist Book Concern, 150 Fifth Ave., New York City."

THE UNKNOWN PHYSICIAN.

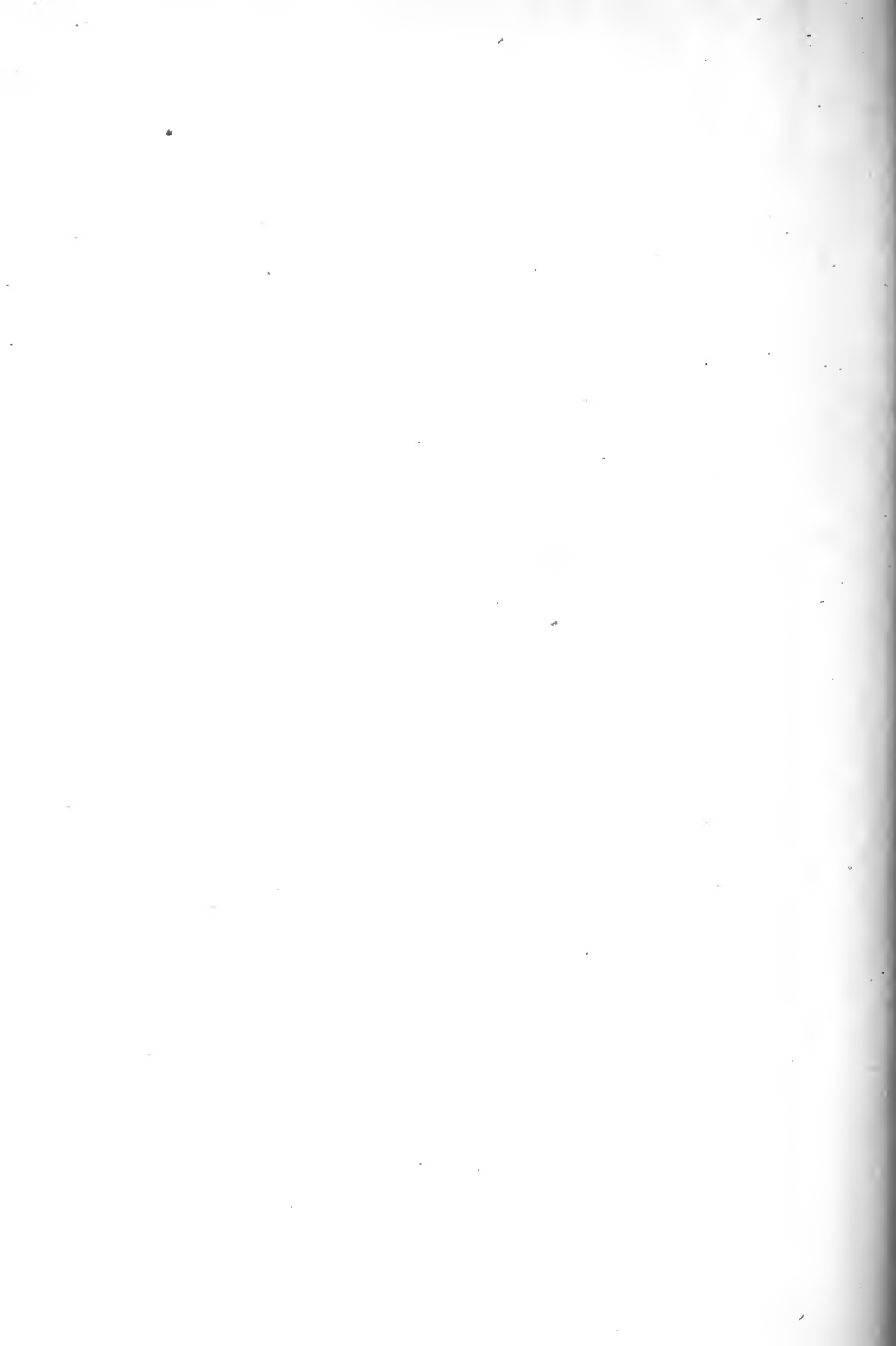
IN HIS NAME.

Finished

Good Friday

April 21st, 1916.

(Except for Mr. Leaycraft's letter, and the addition of a few lines.)





1875

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Cancer, the cause - the cure.

